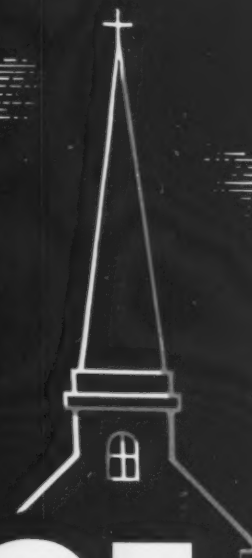


VERITAS IN CHARITATE  
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# *Christian* **HERITAGE**



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**Originally CONVERTED CATHOLIC**

**JUNE 1959**

EFFECTIVE SEPT. 30th 1959—

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Unsolicited manuscripts and photographs must be accompanied by return postage. We cannot assume responsibility for their safety. Newspaper clippings should be properly identified to be usable.

JUNE, 1959



VOLUME 20 • NUMBER 6

Walter M. Montañó, Editor

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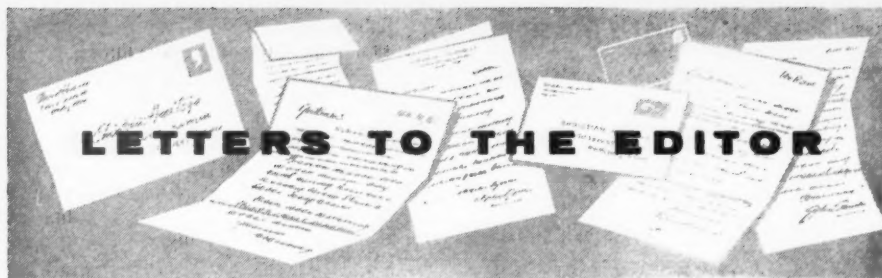
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## LETTERS TO THE EDITOR

### INTENSIFIED EFFORTS

May God bless and prosper your work as you minister to priests who come to know the Lord.

It seems that the Catholics here have intensified their efforts, but we trust that God's Word shall not return unto Him void.

*W.B.T., N.Y.*

### COVER TO COVER

I have been receiving your magazine **CHRISTIAN HERITAGE** for a few months and fully enjoy it. It is full of information and is of great help in the ministry.

Soon after it arrives it is read from cover to cover, and at one sitting.

*Rev. H.H.G., Ind.*

### INCLUDED IN CHURCH LIBRARY

We find **CHRISTIAN HERITAGE** magazine most helpful in our church library, and I frequently refer to articles I find therein and encourage our people to become acquainted with its contents. I also receive my own subscription at my home and deeply appreciate the careful research involved in the publication.

*Rev. D.L.N., Calif.*

### PRAYING CONSTANTLY

Please send **CHRISTIAN HERITAGE** to the two friends listed. These and other friends have left the Roman Catholic Church and have no use for that system but still have not come to know Christ. Please let them know I am sending the magazine to them.

My prayers are constantly for you and those who labor with you.

*E.B., N.J.*

### HOW ABOUT YOUR LIBRARY?

Just before Christmas I noticed in your magazine that the book *Fifty Years in the Church of Rome* was advertised. I put a notice on the board and one student I know of ordered a copy; others may have done so. That is a book that should be in the library of every believer and at least every pastor. I am thankful to be able to help students to get this book.

*B.R., Ga.*

### "HANDS OFF THE PIGMIES!"

One of our missionaries from Africa is home on furlough. The mission has spent seven years working with the Pigmy people with wonderful results.

Since her return to the States, the government has stepped in—for what reason, she doesn't know—and moved the Pigmies from the bush near to civilization and then told the mission, "Hands off! The Catholics will now take care of things."

In the December issue of your magazine there is an article explaining how and why the Catholics have such a stronghold. Please send this issue to her. It would be worth a great deal to her.

*Dr. J.E.M., Col.*

### WONDERFUL ENDEAVOR

My husband and I are very much interested in your home for ex-priests and would appreciate being posted on the results of this wonderful endeavor.

We have had a number of Roman Catholics converted and united with our church, for which we praise and thank our Saviour.

I cannot adequately express my high regard for Dr. Montañó and all the other liberated priests.

*Mrs. A.E.R., Col.*

### OBJECTIVE APPROACH APPRECIATED

Recently someone gave me your May 1955 **CONVERTED CATHOLIC** magazine. I read it from cover to cover. In fact, some of the material interested me so much that I filed it for future use.

I would very much like to know more about your organization. I am delighted with your objective approach to this entire subject, and I am always interested in finding realistic ways of approach. Please send me any literature you have available.

*H.D., N. Y.*



## PRAYER REQUEST

As the Lord puts it on your heart, please pray for my son who is married to a Catholic girl.

Mrs. M.C., Ore.

## "I CAME NOT TO BRING PEACE, BUT A SWORD"

Please remove my name from your mailing list. In my opinion, it is not Christlike to publish derogatory literature.

A.T.F., Fla.

## QUOTING CHRISTIAN HERITAGE

Before Christmas of 1958 my good friend gave me a subscription to CHRISTIAN HERITAGE magazine. I enjoy having the copies as I do a lot of public speaking and like to quote matter contained in your magazine.

R.T.B., N. Y.

## ROMAN CATHOLIC LEAKAGE

I have just finished reading your December magazine and I enjoyed it very much. This issue contains an article stating that there are many people leaving the Roman Catholic Church. Are there any figures available on this statement? If so, I would be grateful if you would forward them to me.

T.T., N. Y.

## THE PRACTICE OF RELIGION

Please take my name from your mailing list. I am thoroughly satisfied with the religion I have been practicing these many years. It was here centuries before and will be here centuries after yours is long forgotten.

J.R.S., Calif.

• We can be satisfied only with Christ, who exists from eternity to eternity, and "in whom we live, and move, and have our being."

## MINISTRY OF THE PRINTED WORD

I would like to request as many back issues of your December 1958 magazine as possible. I think the article "Total Loss for Christ" is terrific news and desire to use it to send to Catholics.

M.L.T., Ill.

## STEVE ALLEN AMONG OUR READERS

CHRISTIAN HERITAGE is truly a wonderful magazine. I think that Christ's Mission is a wonderful organization that should be supported by all Protestants.

In the latest issue of Look magazine there is an article by Steve Allen and he states that he, too, is a reader of CHRISTIAN HERITAGE magazine, written by monks and priests who have been converted from Catholicism. I admire him for saying this without mincing words!

May God continue to bless you in your wonderful work.

E.B., N. J.

## LITERATURE MINISTRY IN AFRICA

We noticed your advertisement in a recent copy of the Moody Monthly, and we would like to have a copy of your latest catalogue. We operate two Christian bookrooms and a wholesale department from which nine other retail Christian bookrooms draw supplies.

W.L.B., Africa

## A POWERFUL MESSAGE

As I read your December editorial, "The Pope's Agonizing Death," I thought what a powerful message that would be to our Roman Catholic friends and the local priests. If only one person is brought to a saving knowledge of Christ it would be worth the effort. Let's do our best to get this to them.

You may be interested to know that at our suggestion, Mr. Lo Vallo spoke at our church and although our pastor was refused advertising space by one of the local newspapers, we had a good turnout. The facts presented seem to be making many think seriously.

R.C.M., Pa.

## CONCERNED FOR SOUTH AMERICA

I am enclosing a check for one hundred dollars for forty subscriptions to CHRISTIAN HERITAGE magazine.

I pray for your work every day, asking the Lord to continue to use you in a great way.

If the United States elects a Roman Catholic for president it will hurt the evangelical work in our country. This is one of the many reasons we are sending in this list of new subscriptions.

We hope to be in New York soon and, if possible, want to visit Christ's Mission.

Rev. F.R.D., S.A.

## AN ANGLICAN SPEAKS

I anxiously await your December issue of CHRISTIAN HERITAGE especially to know what comments you have on the manner in which the late Mr. Pacelli, leader of some 500(?) million fellow Christians, was recently eulogized by other Christian leaders. Being an Anglican, I was particularly disheartened by the manner in which my Episcopal leaders praised Mr. Pacelli's life and work!

It is one thing to speak well of the dead but quite another for our Protestant leaders to fall over one another praising a man who in his lifetime never once proffered the hand of fellowship to his fellow Christian leaders. Their hypocrisy utterly confounds me. He has been called by many Protestant churchmen the greatest saint of our country. He was the one man who could have done so much for Christian unity in our Christian community, yet he did nothing and is considered a saint! I am confused as to what a Christian and a saint is to be if Mr. Pacelli is the example my leaders expect me to reverse. I find him totally unacceptable.

K.M.H., Canada

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## IF THERE WERE ONLY A SUMMER SLUMP IN HUMAN NEED



—but there isn't.

Summer brings a recurring annual "squeeze" to our evangelism and relief programs, as vacations cut into giving while the calls for urgently needed relief of human misery and Christian witness continue unabated. Pray for us; fellowship with us in this Christian ministry.

Write re advance booking for the film version of "They Looked for a City," to be released in November. Thrilling human drama in full color, filmed in Europe. 16mm. 40 minutes.

## THE FRIENDS OF ISRAEL

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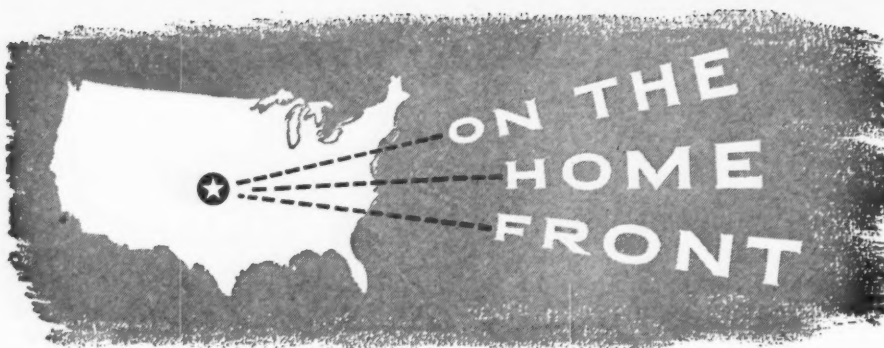
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OLD AUTHORS Dept. CO-68 Rowan, Iowa



### Roman Fever

Testimonies such as the following are explicit answers to our prayers for the outreach of CHRISTIAN HERITAGE. It is most encouraging to us to see the far-reaching results of the magazine.

"I was really shocked when I read some of the CHRISTIAN HERITAGE magazines given to me by a Presbyterian minister.

"I am a college student who at one time almost became a Roman Catholic, attracted by its elaborate pomp, its mysticism and its vastness and power. I was basing my religion more on materialistic things and what the church should do for me than on Christ and what I should do for Him and to please Him.

"As time went on, I learned that I disagreed with many teachings of the Roman Church, and while I was on the brink between Romanism and Protestantism, a minister introduced me to CHRISTIAN HERITAGE, which has taught me a lot. I am learning so much that I want to subscribe to a year's supply.

"I have some friends to whom I shall introduce this magazine also. Some of them have 'Roman Fever' just as I had because they do not recognize how foreign many Roman doctrines are to the true, simple Christian religion, and they have let ritualism, incense, pageantry and 'Vive il Pappa!' cause them to lose Jesus Christ 'in the shuffle.'"

### West Coast Activities

For the first time, members of the Board of Trustees of Christ's Mission had the opportunity of meeting together in Los Angeles, at the Statler Hotel, during the week of the NAE Convention, April sixth to tenth. Those members who met with Dr. Walter Montañó, Executive Director of Christ's Mission and Editor of the magazine, were: Rev. H. Clay Mitchell, Chairman of the Board; Dr. Clyde Taylor, Dr. C. N. Hostetter, Rev. Louis Hutchins, Secretary of the Board; and Mr. Robert Hawley, Business Manager.

It was a great encouragement to the Glendale secretarial personnel to have the Rev. H. Clay Mitchell, Dr. C. N. Hostetter, Rev. Louis Hutchins, and Mr. Hawley visit the editorial offices and to have the opportunity of personal acquaintance and fellowship with these board members.

Our booth at the NAE Convention attracted many people and created considerable interest in the work of Christ's Mission and its future program of activities.



At NAE Convention Dr. Montañó and Mr. Hawley oversee Christ's Mission Booth



Members of the Christ's Mission Board of Trustees Fellowship in Los Angeles



Mrs. Fitch, Mrs. Johnston, Mrs. Oblander, Glendale secretaries

## Bread of Deceit

**J**EREMIAH TOLD of a partridge, sitting on eggs, and hatching them not "by right," evidently not its own eggs, and warns that the partridge shall leave them in the midst of his days, and at his end shall be a fool.

The annals of the Roman Catholic Church are filled with a long history of craftiness and usurpation. The patience of men and of angels has been exhausted by the religious mockery of popes and hierarchy; and the more daring the exploits, the more disgraceful the consequences.

It was not only during the reign of such popes as Alexander VI that the world witnessed an era of uniform degeneracy, but today the corrupt principles of papal government, never having been corrected, have become so ingrained that ends purely temporal are pursued with undisguised vehemency and rapacity.

### VATICAN CORRUPTION AND SCANDAL

Pius XII began his reign with some promise of ecclesiastical reform. For a short time he appeared to be fulfilling such promise, but soon, under his very eyes, political and economic corruption spread throughout the Vatican.

Dr. Galeazzi-Lisi was fired for publicizing information regarding the last days of Pope Pius XII; but a recent *Life* magazine lead article, "The Papacy's Awesome Task," though full of praise for the Vatican in other respects, clearly exposes widespread scandal.

"Finally, some edges of the complex structure show unpleasant signs of wear and lack of care. The press office of the Vatican, the only official source of the world's news of the Papacy, could perhaps be forgiven its inefficiency but not its corruption. Here underlings release, invent and sell news with callous and candid calculation and abandon. The dishonor and the scandal that they invite are scarcely more remarkable than the looseness of organization that has permitted such a condition to exist without their superiors being aware of it."

Thus *Life* pulls back the purple curtain and reveals such startling corruption and dishonoring scandal within the Vatican itself that the "crime" for which Dr. Galeazzi-Lisi was expelled seems to have been a common practice which he learned within the papal walls.

## EDITORIAL

Walter M. Montañó



History repeats itself again and again. Even the popes who carried with them into the Vatican ordinary principles of human conduct soon forgot them in the society of debauched parasites, in the iniquities of a simoniacal court, and in the administration of a system built upon irregularities and false foundations.

It is not surprising therefore to observe the hierarchy engrossed in the temporal interests of its offices. It has been common practice in the papacy for benefices to be publicly sold. In fact, the pontificate itself has been publicly bought more than once. Nephews and illegitimate children of profligate popes have been made officials of the Vatican with rich endowments, large estates, and envied fortunes.

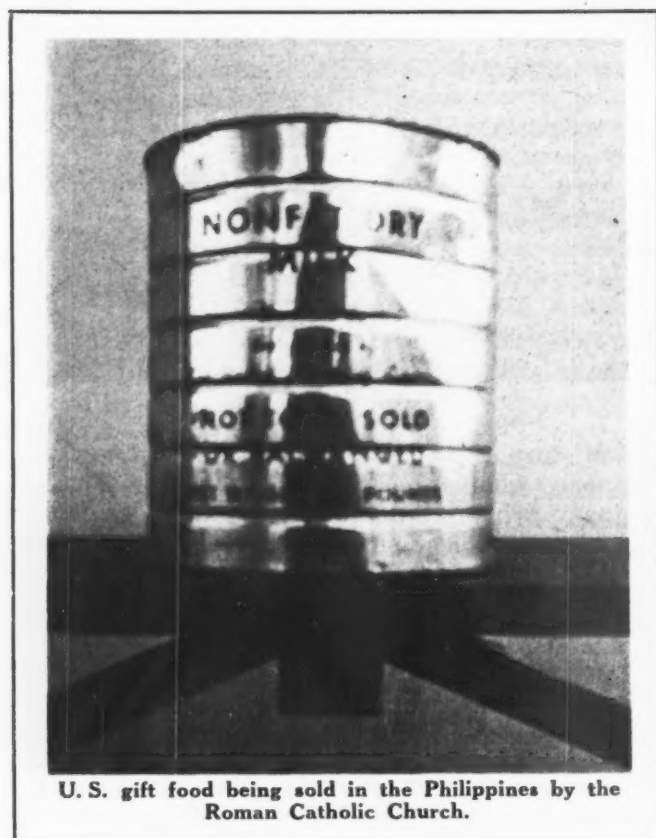
The Roman Catholic hierarchy claims the sanction of heaven but stands on human impositions; pleads the authority of antiquity but brings innovations at every turn; purports to be an institution of learning but is full of fanaticism. Having recourse to reason, it makes the grossest abuse of it. It pretends to practice extreme austerity but is given to lawless licentiousness. It professes piety but practices vulgar, profane and impious superstition. It exists by its very perseverance in fraud and feeds upon the abject ignorance of credulous people.

### ILLICIT TRAFFIC WITH AMERICAN GIFTS

With traditional concern for the needy, America, at great expense to the taxpayers, has distributed enormous amounts of food to foreign lands. In 1958, ocean freight charges alone on materials sent through Catholic relief services cost the taxpayers a total of \$15,998,112. In May 1959 Monsignor Fernando Baldelli, head of the Pontifical Relief Organization, reported in Rome that the Catholic relief services have distributed \$165,000,000 worth of U. S. materials since 1954 to aid Italy's poor.

That foreign governments should make traffic with the sacred humanitarianism so characteristic of the American people is reprehensible. But that this Good Samaritan program, prompted by the good will and generous intent of Americans, should be made the object of scandalous and unscrupulous





U. S. gift food being sold in the Philippines by the Roman Catholic Church.

commerce by the Roman Catholic hierarchy is beyond comprehension, and deserves immediate drastic action by our people and our Government.

It would be an endless task to enter into an exact enumeration of the shameful acts of commercialism on the part of the Vatican. The Philippine situation is but one of many such acts. One of the evangelical missionaries in the Philippines, with wide and varied experience in that field, after verifying the rumors he had heard, informed his own headquarters that United States relief food was being sold to the Philippine people at an enormous profit. The photographs on this page speak for themselves. His letter contained this information:

"The Roman Catholic Church out here has been getting United States relief food and selling it to the people at a huge profit. They are using the money to build and beautify their cathedrals. I have pictures of this. The food—rice, flour, cheese, and milk—is clearly marked: 'Gift of the people of the United States of America.' 'Not to be sold.' In some cases where the priests have been caught red-handed doing this they are now giving away the food, but only to Roman Catholics and in such a way to suggest that the Roman Catholic Church is the donor. I think that the American people should know these things."

#### VATICAN PIRACY

We feel we are doing a service also to the sincere Catholic people in the United States in bringing to them this information, so that they

may realize that what was given for free distribution to those in need has been misused and merchandised.

The press has noted that the Vatican has not denied, nor even explained, any of the accusations made. In fact, concerned lest the story spread to this country and reach the ears of the donors of these misappropriated gifts, the Vatican has requested "silence and secrecy."

But this piracy also exists within the shadow of the Vatican, as the following newspaper article from the Italian paper *L'Espresso*, of October 5, 1958, reveals in detail.

**"The Flour Industries Accuse the Agency of Pontifical Aid of Illicit Commerce. Rome.** The revelations about the recent scandal concerning flour, which has as protagonist the Pontifical Work of Assistance, have not surprised the Vatican. The first news about the transaction followed by P.O.A. (Pontifical Work of Assistance) to use the international aid sent for poor Italians (and its usage is clearly defined in the notice stamped on the bags: 'Gift of the American People, its sale and exchange is prohibited') appeared in the opposition newspapers of last September 6th.

"Immediately, Cardinal Nicholas Canali, president of the Cardinal Commission of the Aid Activities of the Holy See, called a meeting of the directors of the Aid Agency. At the meeting these were present: Monsignor Ferdinand Baldelli, founder and president of the organization, and Mr. Benedetto Cosmelli, the one who has the responsible charge of the economic committee of P.O.A., together with the lay-members: Carlo Pacelli, Massimo Spada, Enrico Pietro Galeazzi. The meeting was very brief, and it was concluded with a few words of advice given by Cardinal Canali: 'Silence and secrecy.'

"The official reaction of the Vatican about the accusations against the P.O.A., up to today, has adhered closely to the directions of the Cardinal. The substantial content of the accusations has not been denied, and scarcely even explained. The only protest concerns the lack of delicacy and respect which the Italian newspaper has shown by naming the person of Prince Carlo Pacelli, the nephew of the Pope (i.e., Pius XII). As for the rest, the Vatican has remained silent. It has preferred that the implications of the scandal should remain in its initial limits, as if it feared that stimulating the curiosity of public opinion with insufficient denials would bring to light certain aspects of the case even more grave than those that have already emerged.

#### EMBARRASSING ACCUSATIONS

"What are those issues still secret about the scandal of the flour which Cardinal Canali, suggesting the policy of silence, seeks to keep in the dark?"

"Why does the Vatican seem to be content with the embarrassing accusations which up to now have been made against it?"

"Still the accusations are very weighty.

"Let us summarize them: The Pontifical Work of Assistance received the assignment from the Italian government, with the duty of distributing the goods which the United States has gratuitously sent to the needy Italians, in accordance with the plan of international aid. To such goods are added others directly donated to the P.O.A. by the members of the American Catholic Relief Service, a relief organization which is very active in the United States. There are foodstuffs of every sort: powdered eggs, canned milk, cheese, butter, and above all, flour.

"In accordance with the precise disposition of the donating agency, and to avoid disturbances to the internal Italian economy, these goods cannot be sold. No commercial operator of our country, in fact, could meet its competition in the free market. One deals with goods whose cost is very low, because they have been donated, transported free of charge, and exempted from tariff duties. An eventual seller must therefore meet only the expenses of distribution, that is, of only a few hundred lire; all the rest is gain.

"The necessity of the disposition that forbids the sale of these goods is therefore evident. He who acts otherwise and injects them equally into the free market becomes guilty of at least three types of crime: *illicit commerce, tariff fraud and damage to the consumer, and disloyalty to the State.*

#### AMERICAN GIFTS GO TO MARKET

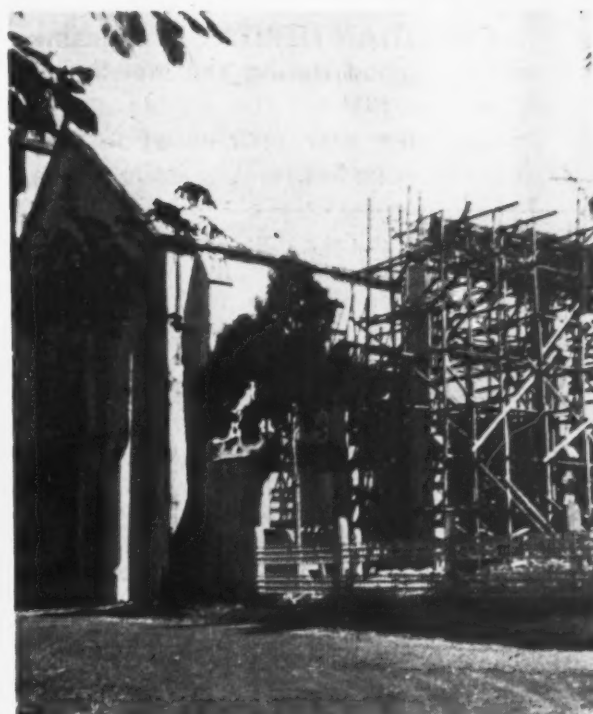
"It is difficult to establish in what period the P.O.A. began to place on the market, directly or through intermediaries, the goods that it received as gifts from the United States and from the Catholic Relief Service.

"The *Express*, of March 12, 1958, in the article 'The Golden Eggs of Monsignor Baldelli,' denounced the illicit traffic of powdered eggs, coming from international aids, which were offered on the market at prices of unfair competition, while those eggs imported by authorized merchants rotted in storehouses and were sold at below cost as fodder for animals.

"The operation revealed by the *Express* goes back to the last months of 1950, but it is in the last two years that the traffic of American surplus foods on the part of P.O.A. has assumed such vast proportions, with terrible effects on some sectors of the Italian economy, for example, that of flour.

"The quantity of American flour freely given and transported to Italy, in accordance with the program of international aid, was not a few hundred bags but a total of 1,500,000 tons a year, having a value of more than five million dollars. These facts came to light in a report presented to the Senate by Amintore Fanfani, who requested an appropriation of funds necessary to pay for the transportation expense of this foodstuff.

"Bearing in mind the abundance of this foodstuff, the collaborators of Monsignor Baldelli quickly recalled that by selling this flour on the



Roman Catholic Church in the Philippines being repaired by money from sale of U. S. relief food.

free market they could realize large profits, sufficient to finance the expansion of P.O.A. So the bags of flour given by the American government began to flow, always in greater quantities, into the storage quarters of a few Italian flour mills and macaroni factories. From the ports of Naples, Livorno, Brindisi, the white bags with the stamp, 'Gift of the American people, its sale and exchange is prohibited,' began their voyage toward all the regions of Italy, from Venice to Sicily.

#### "DOUBLE ZERO" AND RUINOUS COMPETITION

"Naturally, the admission of such a vast amount of flour into a market already saturated like that of Italy could not pass unobserved. Our country, in these years, produced more wheat than it needed; its silos were choked with a product that became increasingly difficult to sell. The flour mills have been working at only 40 percent of their potential. The high tariff duties (the highest in the world) raised by the State in the past years, even if debatable, had a precise scope: to protect the internal market from competition with wheat and flour coming from the West, whose cost is lower, by at least 60 percent, than that which is national.

"The Italian industrialists, greatly damaged by the competition of the P.O.A., were producers of a higher-priced flour, known on the market by the name of 'double zero' and destined mainly to manufacturers of sweets. The American flour in fact is appreciated more than ours, not only because of its natural characteristics but also because of its greater rendering qualities. It has, for exam-



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ple, a grade of humidity much lower than Italian flour, and reduces to a minimum the efforts of working it. For this the manufacturers of sweets are ready to pay even 12,000 lire a ton, 3,000 more than the tariff media.

"Being in possession of a commodity of such great demand, practically unattainable, and, above all, free, the P.O.A. became without any effort the merchant of flour, the most highly desired in Italy. Above all, in these last years, the Italian mill owners have had one constant desire, to enter into the circle of the P.O.A. and thus become an agent of trust.

#### THE NEW MILL OWNERS

"But this aspiration remained almost always unfulfilled. The P.O.A. in fact was not slow in discovering that it was more profitable and more prudent to market directly the privileged flour of the American surplus. It would be foolish to attribute the initiative of this operation to Monsignor Baldelli or to the religious persons of the Commission for the Aid Activities of the Holy See. It is more probable that the decision was taken by the Economic Committee of the Organization, in which committee some take part whose names are very familiar in the world of Italian High Finance, such as: Benedetto Cosmelli, Prince Carlo Pacelli, Enrico Pietro Galeazzi, Massimo Spada, Luigi Menini. These men perform the function of delegated administrators of the P.O.A. and enjoy great powers.

"To find mills in which to trust the transformation and sale of the flour of the P.O.A. they agreed that it would be better not to receive through intermediaries but only to direct the loaded barges of flour from the port of Naples to the great industrial flour mills in which they personally control the packaging.

"The first name that came to light when the traffic of the P.O.A. flour became public is in fact that of the flour mill 'Pantanella.' The 'Pantanella' is one of the oldest Italian Industrial Flour mills. Founded in 1882 under the title, 'The General Mills Company,' and with the Catholic money of the Bank of Rome, it developed itself rapidly, creating new subsidiaries everywhere in Lazio and in Campania, both absorbing or buying off the competitive flour mills. Its capital, even today, is almost entirely controlled by the Vatican.

"If from Rome we traveled to Florence, we would find other bags of flour of P.O.A. stocked in the storehouse of the Biondi Mill, whose president is Prince Marcantonio Pacelli, while at Naples there is quickly born a new company, the 'Samo-

pan' (an anonymous flour mill and macaroni company) directed by Giulio Cosmelli, son of the president of the Economic Committee of P.O.A."

The foregoing article, quoted in full from *L'Espresso*, Rome, was written by Gianni Corbi and Livio Zanetti.

#### THE POPE'S "APOSTLE OF CHARITY"

Today before our very eyes, as the press reports, the nepotism and corruption of the papacy is reproduced as it was in former ages, but on a larger scale.

The Jesuit publication *Messenger of the Sacred Heart*, September, 1956, describes the work of the P.O.A. in glowing terms, as follows:

"*The Pope's Welfare Specialist* . . . The little priest is Monsignor Ferdinando Baldelli. He is, in fact, the Holy Father's personal welfare specialist and superintendent. . . . Backstopping his program is Catholic Relief Services, N.C.W.C., the agency for overseas help of American Catholics . . .

"Monsignor Baldelli is primarily a priest; he is not, therefore, fighting communism but serving Christ in his poor. He is not a political tactician but an apostle of charity.

"The movement of social renewal and religious revival in Italy, identified with Pontificia Opera Assistenza, has its center in modern offices in the former Palace of Military Justice in Rome's Piazza Benedetto Cairoli. The roots and perhaps the heart of P.O.A., however, are in the old building at 59 Via del Colosseo. It was there that the young Father Baldelli, sometime Vatican official, established his Opera Nazionale Assistenza Religiosa e Morali Operai . . .

"Monsignor Baldelli's organization became the mandated National Catholic Welfare Agency in Italy, and he the official instrument of the Holy Father's care of the people of Rome . . .

"For, in fact, the story of American Catholic aid to Italy lies hidden in the fruitful statistics of 165,173,922 pounds of food, clothing and medicine which has crossed the Atlantic in the holds of no less than 424 ships since the inception of the American Catholic Bishop's Relief Program. [\$28,-423,480 is the value of the supplies sent to Italy in 1958 by the United States.]

"Currently, its most significant help is in obtaining surplus foods from the mountains of wheat, butter and cheese released by the United States Government for distribution overseas by United States voluntary agencies . . .

"The food has been a precious supplement in the diet of countless nuns, so poor that the Holy Father has allowed a relaxation of their rule to allow them to earn a little money for food."

By this we see that the operations of the Agency of Pontifical Aid have not only the blessing and support but also the direct supervision of the Pope himself.

"Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel."

(Proverbs 20:17)



## When Is a Lie Not a Lie?

THE WORD OF GOD tells us that two of the seven things listed as an abomination to the Lord are a lying tongue and a heart that deviseth wicked imaginations.

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19)

Our Lord Jesus Christ said: "I am the way, the truth, and the life." He told us: "God is a Spirit: and they that worship him *must* worship him in spirit and in truth."

In the light of these scriptural texts one wonders how the Roman Catholic Church can justify lying. It is an accepted doctrine in the Church of Rome that a person can falsify facts and still not be condemned for it.

The Roman Catholic *Pastoral Life* speaks the mind of Catholic theologians on this subject: "Some reputable theologians hold that in certain unusual circumstances it is justifiable to tell a falsehood. Their opinion may be summed up in this sentence: For a grave reason, a lie may be told without sin to a person who has no right to the truth. . . . Mental reservations are morally permissible where there exists a right to conceal the facts, and the person addressed has no right to the truth." (*Pastoral Life*, July-August 1957, Society of St. Paul, Staten Island, N. Y.)

Alphonsus de Liguori was canonized as a saint in 1839 and was honored by Pius IX as a Doctor of the Roman Catholic Church. His writings are so revered by the Roman Church that it was said by Cardinal Wiseman: "Now there is perhaps not a [Roman Catholic] theological school in the world which would care to give its students any treatise of moral theology opposed to the spirit of St. Alphonsus, gentle to past sins, severe to the occasion of them."

### "FOR A JUST CAUSE . . ."

His writings are taught today in Roman Catholic seminaries, and all who are preparing for the priesthood must study his moral theology. On the subject of truth-telling this Roman Catholic saint and theologian teaches as follows:

"To swear with equivocation, when there is a just cause, and the equivocation itself is permitted, is not sinful, because where there is a just cause for hiding the truth, and it is hidden without a lie, no irreverence is done to the oath . . .

"These things being established, it is a certain and common opinion among all divines, that for a just cause it is lawful to use equivocation in the ways propounded, and to confirm it with an oath . . .

"Whether an accused or witness properly interrogated can deny the crime even with an oath, if the confession of the crime be attended with great

advantage? With sufficient probability Lugo . . . with many others, says that the accused, if threatened with death or imprisonment, or perpetual exile, the loss of property, the galleys, and such like, can deny the crime, even with an oath (at least without great sin) . . .

"A poor man absconding with his goods for his support, can answer the Judge that he has nothing.

"An heir who hid things without an inventory, if he is not bound to make satisfaction from these to the creditors, can answer to the Judge that he hid nothing, understanding of those things with which he may be held to make satisfaction.

"He who accepted a loan, but has afterwards returned it, can deny that he received the loan, understanding so as that he ought to pay it . . .

"He who is elected to office, being asked whether he has some impediment, can deny that he has, if in reality it may not be such that it may impede him."

Today the staunch champions of the moral theology of Liguori are the Jesuits, who aside from agreeing with his moral teachings are the first to defend and propagate them. Nine out of ten moral theological books used in Roman Catholic seminaries today are written by Jesuits who closely follow the corrupt theological principles of Alphonsus de Liguori.

### THE PATHWAY OF TRUTH

Against this erroneous pattern established as a part of Roman Catholic theology we have the instruction of the Holy Word whereby we are commanded to speak the truth at all times and to live in truth under all circumstances.

Light is opposed to darkness. Truth is the eternal enemy of darkness, and the mark of the Christian is to be a faithful and true witness, a light to the world.

Can anyone, in the name of religion, worship God, follow Christ, or come to the Father by any other way than the pathway of truth?

Can such empty words as "mental reservations are morally permissible where there exists a right to conceal the facts" make of none effect our Lord's words: "Ye shall know the truth, and the truth shall make you free"?

Those who follow these deceivers are bound by lies, cunningly devised lies. They are not taught that the Christian is to be "established in the truth," is to be the expression of truth, as our Lord was the embodiment of truth. "And the Word was made flesh, and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth." (John 1:14)

"Grace and truth" came to this world by Jesus Christ. (John 1:17) Then He gave the Holy Spirit to guide us into all truth: "Howbeit when he the Spirit of truth is come, he will guide you into all truth . . ." (John 16:13)

## *Time. Tyranny's Chameleon*

by WILLIAM WALTER DE BOLT

Time, tyranny's chameleon,  
May cause the unaccustomed eye  
To see the heavens aglow  
with dawn  
As evening confiscates the sky.

The years show what the Puritan  
Was once and quickly came to be  
After his love for God and man  
Made just one trip across the sea.

Rome, Nero's city, ancient queen,  
That once made merchandise  
of men,  
A false Messiah's wife, is seen  
Rolling Death's stone  
away again.

Life's buds, neglected, in an hour  
May frost and wither,  
each and all;  
And freedom lean like Pisa's tower  
Or earthward,  
like slave shadows, fall.

## WITNESSES TO THE TRUTH

We must pray daily for those who are the victims of an institution which distorts the truth intentionally and teaches its adherents to do likewise.

How sad it is to realize that those in charge of the educational systems for Roman Catholic youth can openly teach duplicity by word and example, ignoring the fearful judgment of God concerning those who cause any little one to stumble.

We are to speak the truth when we come to God, for He is the essence of truth, and Christ Himself, the second Person of the Holy Trinity, said, "I am the truth."

We are to speak the truth when we converse with one another, for the Apostle Paul exhorts us in these words: "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." (Eph. 4:25)

We are to speak the truth when we speak to the world. Thus we are witnesses to the truth, for Christ said: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Furthermore, the Apostle Paul described Christians as spectacles before the world—seen, heard and observed by all. "For we are made a spectacle [margin, theatre] unto the world, and to angels, and to men." (I Cor. 4:9)

So, by our example, our conduct, our lives, we will truly be what Christ expected of us, "the light of the world," the "salt of the earth," a "city that is set on an hill" that cannot be hid.

## To Make the World Catholic

THE PLAN OF the Roman Catholic Church to "Make America Catholic" is merely one of many steppingstones in the pathway toward her ambitious and ultimate design to make the world Catholic.

"Awesomely varied—conventionally routine or *appallingly global*—they [Vatican operations] suggest the living paradox of the intricate, ceaselessly moving institution that so deceptively seems a fixed and simple monolith." (*Life*, October 20, 1958, "The Papacy's Awesome Task")

Roman Catholics who claim that their church has no ambitions outside the realm of spiritual affairs are either grossly ignorant or deliberately deceptive.

Protestants who claim that those who warn of Rome's insatiable greed for supremacy are alarmists or extremists are not only uninformed on the subject of Rome's history, but completely lacking in perception as to the hierarchy's present program for power.

A significant and startling revelation of the extent to which the Roman Catholic Church has entered into the most vital arteries of international life is made by Bishop James H. Griffin, in an address to Catholic laymen prominent in business

and professional life.

His message, presented in March in our nation's capital, is herewith reproduced.

In principle, the Roman Catholic Church has opposed the United Nations and condemned UNESCO. But when she detects the possibility of deriving power from such institutions, no matter how much she may abhor them, she will change her colors and even tolerate and ally herself with those she hates. Thus her terrible tentacles embrace every aspect of national and international affairs.

Anyone who can say that these maneuverings of the Roman Church are not political and are not directed toward world control is either evading the issue like an ostrich, or closing his eyes in "see no evil" simian piety to the reality of her "appallingly global" manipulations.

Our forefathers warned us to be watchful. Now more than ever before in the history of the nation and of the world we should remember that "the price of freedom is eternal vigilance."

As George Washington said, with great prophetic wisdom, "The jealousy of a free people ought to be constantly awake."



# The Tablet

One Hanson Place, Brooklyn 17, N. Y.

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SATURDAY, MARCH 28, 1959

## CHURCH INTEREST IN U. N. IS NOTED

### 'Collaboration Needed For Elimination of Its Imperfections'

WASHINGTON (NC) — The Church has not restricted herself to a teaching interest in the international community. It has participated actively and practically in hundreds of conferences and works sponsored by the United Nations, and in an even more intensive manner since 1951.

This was emphasized by Bishop James H. Griffiths in an address to the annual dinner meeting of the John Carroll Society here. The society is made up of Catholic laymen prominent in the business and professional life of the capital.

The Bishop quoted the late Pope Pius XII as admitting that the United Nations has its imperfections, but stating at the same time that the Church is interested in the international community and the United Nations at the present time offers the only means for an approach

to international amity and good will.

Bishop Griffiths is Auxiliary Bishop of New York and chairman of the United States Bishop's Committee for the Pope's Peace Plan. In the latter capacity he supervises the work of the National Catholic Welfare Conference Office at the United Nations.

Bishop Griffiths said two criticisms of the United Nations made by Pius XII in the 1956 Christmas message are frequently quoted, while a passage which immediately follows is overlooked. In this passage Pope Pius XII said: "If We allude to these defects, it is because We desire to see strengthened the authority of the United Nations, especially for effecting general disarmament which We have so much at heart. In fact only in the ambit of an institution like

the United Nations can the promise of individual nations to reduce armament, especially to abandon the production and use of certain arms, be mutually exchanged under the strict obligation of international law."

"Since the establishment of the United Nations Organization," Bishop Griffiths noted, "the Holy See has been in constant contact with the organization and has participated in scores of its activities — a fact which is known to relatively few persons. While the Holy See is not a member state of the United Nations, it is in constant contact with the General Secretariat of the United Nations from which it receives the invitations to attend conferences all over the world.

"The Holy See is present through its representatives at sessions of the Economic and Social Council. It is a member of the Executive Committee for the Program of the High Commission for Refugees. The Holy See has a permanent observer at the Food and Agricultural Organization. The present observer is Msgr. Luigi Ligutti of Des Moines, Iowa. Moreover, the Holy See has a permanent observer at UNESCO — the United Nations Educational, Scientific and Cultural Organization in Paris. The observer at the moment is Msgr. Felice Pirozzi, but the first observer of the Holy See at UNESCO was Archbishop Roncalli, who is now Pope John XXIII, gloriously reigning.

"Finally, the Holy See is a full fledged member of the International Atomic Energy Agency. Both its representatives on this agency, with headquarters in Vienna, are Americans, namely Father Theodore Hesburgh, president of Notre Dame University, and Frank Folsom of the Radio Corporation of America.

"In addition to these representatives, the Holy See had its own delegates in the Technical Assistance Conference; in the International Conference for Public Instruction and in the International Red Cross Conference in Geneva. Besides these delegates, the Holy See — through accredited observers — takes part in the World Health Assembly and in the labors of the Intergovernmental Committee for European Migration.

"With a purely token sum the Holy See contributes to the United Nations Children's Fund (UNICEF); to the High Commis-

sion for Refugees; to the Intergovernmental Committee for European Migration, most recently in order to help Hungarian Refugees, and to the United Nations Agency for the Reconstruction of Korea.

#### At Brussels Fair

"As is well known, the Holy See had its pavilion at the International Exposition at Brussels to which it accredited its own commissary general, Mr. Heymanns.

"The State of Vatican City as such is a member of the International Postal Union and also of the International Telecommunications Union. It is a full fledged member of the International Wheat Council. The Vatican City State has likewise membership in the International Institute of Administrative Sciences at Brussels; the World Medical Association at New York; the International Committee on Military Medicine and Pharmacy at Liege, and the International Congress of Anthropology and Ethnology, and many other bodies affiliated with the United Nations.

"Since Jan. 22, 1951, when the Holy See participated in a conference of the Food and Agricultural Organization of the United Nations in Port-of-Spain, Trinidad, the Holy See has been represented at no less than 246 international conferences and assemblies sponsored by the United Nations.

"And in that same period she has signed and ratified no less than 11 international treaties or conventions, most of them directly orientated to the United Nations. Only last year the Holy See participated as a full fledged state at the International Conference on the Law of the Sea at Geneva and at the International Conference on the Recognition of Foreign Arbitration Awards in New York.

"Besides the states represented in the United Nations, there is another group known as the non-governmental organizations. According to the resolution of the ECOSOC in its tenth session on February 27, 1950, the NGO's are 'any international organization which is not established by intergovernmental agreement.' In the strict sense an NGO is only that international organization which enjoys consultative status but in the broad sense other international organizations without

'consultative status' who have been recognized or admitted by the United Nations are also called NGO's.

"The NGO's are quite numerous. There are nearly 1,000 of them. They far outnumber the intergovernmental bodies which are the member states and the specialized agencies. These number about 150. Every year there are over 1,000 international congresses and conferences held all over the world on all the problems, political, economic, social and cultural affecting mankind and at these the Holy See participates.

"A great many of the NGO's are officially international Catholic organizations while in a large number of other NGO's Catholics are members and effectively operate in presenting the Catholic viewpoint on world affairs and in influencing the formation of policy.

"The Catholic NGO's are grouped together in a federation or conference which is known as the OIC — that is International Catholic Organizations. It is officially approved by the Holy See. Its aim is to bring to the evolution of international life positive cooperation inspired by Christian principles. The OIC Conference was born in 1927 at Fribourg in Switzerland. From 1927 to 1939 there were 13 meetings in Switzerland, Belgium, Germany, France and Holland. In 1951 at Utrecht it adopted a definite constitution and a permanent secretariat at Fribourg. It unifies the work of over 100,000,000 Catholics in every continent of the world."

Bishop Griffiths also recalled the words spoken by the present Pope then Cardinal Roncalli, in 1951 while the Cardinal was the observer for the Holy See at UNESCO in Paris.

"I am happy indeed to note that as the years pass, the profile of UNESCO outlines ever more effectively its objectives," the now Pope John XXIII said at that time. "One might say that it is putting off the swaddling clothes of its infancy and growing up in the likeness of the great undertakings of history. It is reaching out. It is taking its flight toward the future. To the fearful, to the complacent I always like to remind that the Hexameron in the Book of Genesis took six days to be realized—and that there was a determined task for each day.

"We must learn how to wait!"





by Clyde W. Taylor

# NEEDED: A REVITALIZED PROTESTANTISM

**T**ODAY PROTESTANT Christianity in America has two basic needs, one spiritual and the other civic. On the spiritual side Protestantism needs a soul-awakening revival to stir Biblical Christianity with a Spirit-renewed vigor to undertake its mission, both at home and abroad. On the civic side is the need of a revitalized Protestantism to secure our freedom and retain the right to publish the gospel freely. Many articles have been written on the first of these needs; here we turn our attention to the second.

## *Two-Fold Threat*

The threat to religious liberty in America—the basic reason for discussing our topic—is twofold. Within Protestantism it is the great volume of indifference and inactivity on the part of the laymen, coupled with wide-scale ambitions toward a form of religious syncretism on the part of the clergy.

These disciples of syncretism are busily tearing down the walls that separate the various faiths. Many would like to see one religion incorporating the followers of Christ, Moses and the Pope by simply minimizing or overruling the differences. The net result is a lifeless, messageless Protestantism, which considers the "protest" a cardinal sin. It seems to forget that our Lord found it necessary to protest against the errors of the Pharisees, and that

Paul protested forcefully when Judaistic legalism threatened the New Testament Church. It also forgets the protests of the reformers against the enshrinement of religious externals to the loss of personal faith in Christ.

## *The Greatest Threat*

Outside Protestantism, the greatest threat to religious freedom in America comes from the Roman Catholic hierarchy. In case there should be an objection here, let us make clear that this is in no way a criticism of the average Catholic citizen. And it is not a personal criticism of the members of the Roman hierarchy in the United States, but of the program of the Catholic hierarchy, which is directed ultimately from the Vatican.

The Roman system operates on certain basic assumptions which are quite contrary to American concepts of religious freedom. It teaches that the church (which in that system means the Roman Catholic organization) is at all times superior to the state, and that church and state should cooperate and support one another. It teaches that church dogma and canonical laws are superior to state laws. Whenever they conflict, church law must prevail. Therefore the Roman hierarchy in the United States is duty bound to change our laws and institutions so as to conform to the pattern of Roman church

policy. The rate at which this is being accomplished is really quite alarming.

When the National Association of Evangelicals first opened its interdenominational service office in Washington in 1944 and surveyed the situation, it was evident that the Roman hierarchy had been surprisingly successful in its activities related to government. Catholic high school graduates have been encouraged to consider government service and take civil service examinations. For several decades the result was the placement of a large percentage of the choice graduates in many branches of government.

This was all done legally, with an astuteness and interest that is really quite remarkable. Less than 20% of the national population is Roman Catholic, but the percentage of employees in the government is considerably higher. In many offices it runs over fifty per cent. Georgetown University, a Jesuit institution, has long held a decisive lead in training personnel for diplomatic service. Only recently have other universities awakened to the situation and moved into this field.

## *Indoctrination by Education*

The Roman Catholic Church has almost 10,000 elementary schools and 2,350 high schools, with nearly five million students enrolled in the U. S. A. These students are taught Roman Catholic

The editor is greatly pleased to print an article from the pen of Clyde Taylor, who is a member of the Board of Trustees of Christ's Mission. He is one of the best informed speakers on the question of Roman Catholicism, for he has had experience both in the United States and abroad which makes him an authority on this subject.

policy, as well as Catholic doctrine. Meanwhile 553 newspapers and magazines pour out Catholic opinion and propaganda. For example take the statement made by the Catholic bishops on November 20, 1948: "Church-state separation is a mere shibboleth of doctrinaire secularism." The same group criticizes the Supreme Court for upholding this "shibboleth" and says that by supporting the first amendment of the Constitution the Supreme Court is attacking the Catholic Church.

What will be the end result of this massive indoctrination of millions of sincere boys and girls, as well as the twenty million readers of the Catholic press? With the very basis of our freedom under fire how can we be complacent?

Catholic policy has initiated a determined drive for public tax support of religious institutions. Father William McManus states, "By denying tax refunds to parochial schools, our government has refused to help exercise their rights."

The Hall-Burton Act, making provision for Federal aid to build hospitals, provided an ideal gravy train for the hierarchy. Since this program passed Congress about ten years ago, the hierarchy has received approximately 80% of all funds given or more than \$112 million to subsidize Roman Catholic hospitals across America. Many of them are in the solid Protestant south where the Roman hospital, under control of dedicated Sisters and operated under Canon Law, has as its principal aim the proselyting of Protestants. When this act comes

up for renewal, Evangelicals will be alerted by the NAE so that they may ask their Congressional Representatives to halt this giveaway of Federal tax monies.

The last Congress appropriated without a dissenting vote almost one million dollars to repair and refurbish the Pope's summer home, on the pretext of war damages. Congress also passed, without a dissenting voice, a House bill approving previously rejected war claims amounting to upwards of fifteen million dollars for the rebuilding of Roman churches and schools in the Philippines. An outstanding Philippine evangelical leader recently sat in my office and denounced this as an action which may eventually destroy religious liberty in his land. Archbishop Santos, who denied Philippine Catholics the right to attend Billy Graham's meetings in Manila, will be the administrator of these funds.

### *Power by Influence*

The Roman hierarchy is the only religious group to throw cocktail parties for the press, or buy a hundred dinners at \$100 a plate for political banquets. For years the Roman Catholic Church maintained a lobby in Washington with a capable staff assigned to the task of writing and influencing legislation in behalf of Roman interests. The NAE set up its listening post in 1944. Later the National Council of Churches opened an office in the capital.

Denying the validity of the principle of separation of church and state, the Roman hierarchy has not hesitated to enter the arena of politics. This outstand-

ing job of public relations produces a Spain, a Colombia. Yet right now in the public press we see an outstanding job of public relations promoting a loyal Roman Catholic, Senator John Kennedy of Massachusetts, as the next Democratic candidate for the U. S. presidency. This raises the question as to where Evangelical Protestants fit into this picture.

It is our firm belief that church organizations and officers should never enter the political arena or become the mouthpieces of Protestants in political matters. The church should stay out of government except in matters of official business involving the church. This does not mean, however, that our church members are exempt from their responsibility as citizens in matters of government and the national interest. Unless Christian citizens take a Christian witness and life into state affairs, we abdicate in favor of the opponents of religious freedom.

### *Voice of Freedom*

Fortunately we still have enough freedom in America for Evangelicals to have a voice and to exercise leadership in the development of government policy. We have the right to vote. Failure to do so is to vote in favor of the opposition. We have the right and the responsibility to be vocal by letters to Congress or to the press. In local meetings we can voice our support for sound policy and expose attacks on our freedoms, as well as rally support for their preservation.

Serving as a national voice for Evangelical Protestants, the National Association of Evangelicals is widely recognized by our Government and many foreign governments. As warnings are sounded through the evangelical press from its office in Washington, Evangelicals can exercise a tremendous influence by writing their Representatives and Senators about legislation that is vital to the spiritual and moral interests of every Christian.

Take, for instance, the periodic attempts to secure the appointment of an ambassador to the



Vatican. Evangelical Protestants must raise a voice along with others in strong protest. Letters to the White House and Congress, telegrams and even personal calls, speak a language government understands. Such action, to a large degree sparked by the National Association of Evangelicals, led to the defeat of the proposed ambassadorship to the Vatican for General Mark Clark and succeeded in terminating the office of Myron Taylor.

The Roman hierarchy operates not only in Washington but also in the various states so as to forward its program. Tactics may be altered but the ultimate goals remain unchanged. In the late nineteenth century, Rome denounced Bible reading and prayer in the schools. In fact all mention of religion and God was denounced and the hierarchy sought to make public schools secular institutions completely non-religious. They brought over one hundred cases into the courts for this purpose. Yet in the twentieth century the Roman hierarchy denounces the public schools because they are "godless" and "secular." It is up to us to know what is going on in our own community.

### *Free Schools*

Roman Catholics are elected to school boards (usually men who send their own children to parochial schools) who in turn sabotage the public schools and who have more than once sold public school buildings to the Roman church for one dollar and other considerations as in Boston, Rhode Island and other areas. The standards of the public schools have often been lowered so that no one wants to use them. Alert Protestants can watch nominees and vote in elections. Several cities in America where attention was called to this have cleaned house.

In twenty-seven states nuns are teaching in the public schools. These with their binding religious vows may not teach unless they include Roman Catholic doctrine. Many evangelical parents paying little attention to the school situation are suddenly

amazed to find their youngsters praying to the Virgin, crossing themselves, and attending religious classes in public schools.

A mother in Johnsbury, Illinois, has sued the school board because it has allowed the Roman Catholic Church to operate the local public school with six nuns teaching, paid from public funds. All classes are subjected to teaching which tends to undermine faith in anything but the Roman Church. The school board has accused this conscientious Lutheran mother of lacking tolerance. Likewise, parents have sued in New Mexico, Colorado, Missouri, and Kentucky to rid their schools of Roman nuns who not only violate the provisions of church-state separation by teaching in religious garb but are paid from public funds, on which they pay no income taxes because they have taken a vow of poverty and endorse their checks directly over to their Bishop.

Americans United for Separation of Church and State, with headquarters in Washington, D.C., is ready and willing to counsel and help parents anywhere who face this problem in their communities.

Freedoms, to be preserved, must be defended. Freedom involves responsibility. An alert, active Protestantism can offset the attacks to weaken or destroy our American concept of freedom. Our greatest enemy is Protestant indifference or the attitude that "We are citizens of the Kingdom," so why bother with such matters. The fact remains that world evangelism is done on earth, and freedom of religion in the U.S. is vital to this cause. Destroy our base and the program stops. We must be alert and act, or the cause is lost.

### *A Veto and a Voice*

Evangelicals have a vote and with it a voice. They can still provide leadership if they have a mind to do so. Often the strongest defense is to expose the methods of the enemy. An alert, active group of citizens can soon settle the problem. Let us beware of the pseudo-tolerance which sells out to the foes of freedom.

If our rights are attacked or restricted, griping does little good. We must resist and act. Freedom must be defended.

The voting public has a responsibility to see that candidates for public office uphold the Constitutional provisions for religious freedom. The time has probably come when political candidates, especially those for higher office, should be asked pertinent questions. Americans United for Separation of Church and State have issued a timely warning as follows:

"We suggest, therefore, that three special questions should be addressed to every Catholic candidate for president, or vice-president, of the United States.

"1. The Canon Law of your church (Canon 1374) directs all American Catholic parents to boycott our public schools unless they receive special permission from their bishops. Do you personally approve or disapprove of this boycott rule?

"2. The bishops of your church in an official statement in November, 1948, have denounced the Supreme Court's interpretation of the religion clause of the First Amendment and have urged that the Constitution actually permit the distribution of public money on an equitable basis to sectarian schools and other sectarian institutions. At present the Catholic press and ranking prelates are promoting a plan—see *Homiletic and Pastoral Review*, October, 1957—for securing grants of federal money to parents to cover the costs of parochial school tuition by laws which would parallel the G.I. educational bills. What is your personal attitude toward your bishop's interpretation of the Constitution, and toward the new plan for financing parochial schools?

"3. Many nations recognize your church as both a church and a state, and send official ambassadors to the Holy See. If you become president, what would be your policy concerning the appointment of an American ambassador or a personal representative to the Vatican?"

(Continued on page 18)



# WHY I COULD NOT REMAIN A ROMAN CATHOLIC

by the REV. ROBERT G. BALNICKY

Robert Balnicky has taken God's command, "Come now, and let us reason together," into his own experience. He left the Roman Catholic Church to become a Presbyterian pastor. Like Isaiah, he warns against "sacrifices, incense, oblations, appointed feasts, many prayers." He offers to those who are questioning the Roman dogmas his careful and concise comparison of Catholic doctrine to God's Word urging all to follow the Lordship of Christ.

**F**OR TWENTY-ONE YEARS I was blinded by the fallacies and idolatries of Roman Catholicism. Because I was born to Catholic parents I was baptized into the Roman Catholic Church and raised in its teachings. The things of which I write I have seen and heard for myself.

Today my heart goes out to people who are members of the Roman Catholic Church, and some of these are my relatives and dearest friends. By careful study of the doctrine taught by the Roman hierarchy I became convicted that I could not continue to be a Roman Catholic.

I could not remain in the Roman Catholic Church because I could not believe in her priesthood; the infallibility of her popes; her idolatry, Mariolatry,

and worship of saints; nor in the authority of any church as set above the authority of the Bible.

## Her Priesthood

I do not believe in the power of a Roman Catholic priest to forgive sins.

*The Mass Book* (Paulist Press, Imprimatur: M. A. Corrigan, page 33) declares: "Penance is a sacrament which forgives our sins and the punishment due to them . . . Jesus Christ gave to His apostles and to their lawful successors power and authority to absolve from all sin those who sincerely repent of their offenses. The priests who forgive our sins are legitimate successors of the apostles and derive their power from them."

Now let us look at the Scripture, that we may draw a simple and valid comparison. Rome sets up a priesthood of her own. God, however, authorized a priesthood for the people of Israel. It is not too much to say that the Jewish priesthood is of divine origin, while the Roman Catholic priesthood is of human origin.

In the Jewish priesthood of the Old Testament we find an illustration of an early priesthood. God had ordained certain sacrifices for sin, sacrifices of the blood of bulls and of goats. But in Hebrews 10:4 we read: "It is not possible that the blood of bulls and goats should take away sins." The function of such Old Testament offerings was to illustrate to men the coming work of the Lamb of God, who would take

away the sins of the world. And those offerings served as a kind of promissory note in which God promised to pay in the death of His Son the full price for our redemption.

Notice what is said in Hebrews 10:11 regarding the Jewish priesthood, which applies to all earthly priests whether they be Jewish, Roman Catholic, Protestant, or pagan: "... every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." Here is plainly revealed the impotency of any earthly priesthood.

**T**HE JEWISH priesthood served as a shadow of the real and vital priesthood, the priesthood of the Lord Jesus Christ. Rome needs to acknowledge, but will not, that the assumed authority of all her priests is revealed to be invalid on the authority of Scripture, for the apostle Paul, speaking of this office, declares: "There is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5)

Our Lord's priesthood is revealed to us, in Hebrews 10:12, as unique and complete, and to be thoroughly relied upon, while all lesser priesthoods are to be set aside as invalid. Against this we must contrast Hebrews 10:11: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." And then, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God . . . For by one offering he hath perfected forever them that are sanctified." (Hebrews 10:12, 14)

Jesus has completely manifested that He is the believer's ordained priest and there are none others. And we have a definite assurance and invitation to come boldly to the throne of Grace, ignoring all earthly mediators. He is our great High Priest.

With this background, we are now prepared to meet and challenge the authority on which Rome bases the authority of her priests to forgive sins.

Christ said: "Verily I say unto you, whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 18:18) And again: "Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he said this, he breathed on them and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20:21-23)

How can a Roman Catholic priest bind anything or loose anything on earth? All I, or anyone, can do is preach the Word of God to a man, and he cannot set it aside. He either responds to it or it binds him. Truth received looses a man from his sin, but truth rejected hardens the heart and binds the man closer to his sin. All any minister or priest can be is the purveyor of the truth of the Word of God, which the Holy Spirit uses. No man was ever forgiven, cleansed and renewed in spirit by a priest; but every man who has responded to the Word of God and has stood on the finished work of the solitary priesthood of Christ has, on the ground of this truth, received forgiveness of sins, cleansing, a renewed spirit, and the power of the Holy Ghost to live a life well pleasing to the Lord.

**R**OME EXALTS the doctrine of penance and puts strong emphasis on doing penance, but her doctrine of penance cannot stand the light of Scripture truth. Reading the Roman Catholic *Catechism*, questions 420, 422, 423, 425, we find these questions and answers:

"Why does the priest give us a penance after confession?"

"The priest gives us a penance after confession that we may make some atonement to God for our sins, receive help to avoid them in the future, and make some satisfaction for the temporal punishment due to them.

"Does the sacrament of penance, worthily received, always take away all punishment?"

"The sacrament of penance, worthily received, always takes away all eternal punishment; but it does not always take away all temporal punishment.

"Why does God require temporal punishment for sin?"

"God requires temporal punishment for sin to satisfy His justice, to teach us the great evil of sin, and to warn us not to sin again.

"What are the chief means of satisfying the debt of our temporal punishment, besides the penance imposed after confession?"

"Besides the penance imposed after confession, the chief means of satisfying the debt of our temporal punishment are: Prayer, attending Mass, fasting, almsgiving, the works of mercy, the patient endurance of sufferings, and indulgences."

However, in I Peter 1:18 we read: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers . . ." And in Acts 8:18-23 Simon Magus is rebuked for supposing that the gift of God can be purchased for money. Such Scripture Rome has evidently overlooked.

### Her Popes

I cannot accept Rome's false doctrine of the infallibility of her popes.

Rome falsely declares that Peter was the first pope.

If this is so there are a number of facts that must be faced. In the first place, the Bible is absolutely silent on this matter, making no statement that Peter was ever in Rome. When Paul wrote his epistle to the Romans no mention was made of Peter coming, nor are the people in Rome instructed to expect his coming, nor is mention made of Peter as the vicar of Christ on earth. If Peter were the vicar of Christ on earth he himself was ignorant of this fact, for he certainly went out of his way to ignore mention

of such office in his two epistles.

In I Peter 2:21-25, he made no mention of any position held by him, but wrote of the Lord Jesus as being "the Shepherd and Bishop of your souls." In response to Peter's confession of faith, Christ said, "Thou art Peter, and upon this rock I will build my church . . ." (Matt. 16:18)

While Roman authorities have missed the meaning of what the Lord said, Peter did not misunderstand his Lord, for he tells us plainly that he himself is not the rock that the Lord meant, but the Lord Jesus Christ is the "chief corner stone, elect, precious, and he that believeth on him shall not be confounded." (I Peter 2:6) Paul demonstrates that Peter was neither the pope nor the infallible vicar of Christ, observing that Peter, along with others, "walks not uprightly according to the truth of the Gospel." Therefore, Paul says, "I withstood him to the face, because he was to be blamed." (Gal. 2:11, 14)

Let us read Luke 22:24-30 and get the setting of the scene there. The place was the upper room and the time a few hours before the Lord Jesus was brought to trial. The conversation of the disciples concerned who should be counted the greatest among them. If ever the Lord Jesus had a time and place to declare the primacy of Peter it was at that moment. To the contrary, he used that opportunity to impress upon His disciples the fact that no such arrangement could be pleasing to Him and that the very opposite position was His will for His disciples. "The kings of the Gentiles exercise lordship over them . . . but ye shall not be so."

The Roman Church is guilty of flying in the face of the Lord's imperative in this regard and has set up in the city of Rome the very type of thing the Lord Jesus absolutely forbids. Today we see an organization pretending to be the mouthpiece of God on earth, with a governmental organization exercising lordship and authority in direct violation of Christ's command.

### Her Idolatry and Mariolatry

I could not remain a Roman Catholic because I could not accept her idolatry and mariolatry, her worship of saints and Mary.

Rome openly speaks of Mary as the mother of God. But the truth is that she is simply the mother of the humanity of Jesus Christ. Mary is not the mother of the second person of the Trinity, God the Son.



Rev. Robert G. Balnicky

Rome speaks of Mary as without original sin. In the Roman Catholic *Catechism*, question 62, we read:

"Was any human person ever preserved from original sin?"

"The blessed Virgin Mary was preserved from original sin in view of the merits of her divine Son; and this privilege is called her Immaculate Conception."

Mary herself acknowledged her need of a personal Saviour when she declared, "My spirit hath rejoiced in God my Saviour." (Luke 1:45)

Rome has openly declared that Mary ascended to Heaven bodily, immediately after death. This is attested in the *Catechism*, question 178:

"Has the body of any human person ever been raised from the dead and taken into heaven?"

"By the special privilege of her Assumption, the body of the Blessed Virgin Mary, preserved from corruption, was raised from the dead and taken into Heaven."

Rome, in attempting to prove the Assumption of Mary's body into Heaven, uses a quotation from Luke 10:38-42, in which the declaration is made, "Mary has chosen the best part." (Douay Version) The Roman authorities do not indicate that there are several women in the Bible by the name of Mary and that the Mary of Luke 10 is not the mother of Jesus at all, but Mary, the sister of Martha and Lazarus. Furthermore, this Mary lived in the city of Bethany, which was not the home of Mary the mother of Jesus.

Rome openly makes Mary a mediator between God and man. I call your attention to the prayer of Mary, page 414 of the Roman Catholic *Catechism*, in the prayers to be recited after the celebration of Low Mass:

"Hail, Holy Queen, Mother of mercy, hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve! To thee do we send up our signs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this, our exile, show unto the blessed fruit of thy womb, Jesus! O clement! O loving, O sweet Virgin Mary! Pray for us, O Holy Mother of God: That we may be made worthy of the promises of Christ."

Let us compare this with the Word of God. In Luke 11:27 we find an account of the first hymn of mariolatry. While Jesus was teaching a crowd a certain woman of the company lifted up her voice and declared: "Blessed is the womb that bare thee, and the paps which thou has sucked."

If mariolatry were ever the will of God, here was Christ's opportunity to assert it. Instead He turned the attention of the crowd from the worship of Mary to the power which is in the Word, declaring: "Yea rather, blessed are they that hear the Word of God, and keep it."

### Her Worship of Saints

Besides the litanies and worship of the virgin Mary, additional



devotions to various hierarchy-appointed saints are ordered by the "Holy Father," such as the following "Prayer to St. Joseph" which is ordered to be recited during the month of October.

"To thee, O blessed Joseph, we fly in our tribulation, and after imploring the help of thy Most Holy Spouse, we earnestly and confidently invoke thy protection, too. By the charity that united thee to the Immaculate Mother of God, we beseech thee by the paternal love with which thou didst enfold the Divine Child, we suppliantly entreat thee to look down with benignant eye on the heritage which Jesus Christ has acquired by His blood, and to succor us in our necessities by thy powerful aid.

"O Most Provident Guardian of the Most Holy Family, protect the elect race of Jesus Christ. Keep far from us, O most loving Father, the plague of error and corruption. In this warfare with the Powers of Darkness be with us, O thou, our strong Defender from on high. And as of old thou didst rescue the Child Jesus from imminent peril to His life, so now deliver the Holy Church of God from the snares of her enemies and from all adversity, and cover each one of us with thy continual protection. Thus, following thy example and upheld by thy power, may we be able to live holy lives, to die in friendship with our Creator, and to obtain eternal happiness in Heaven. Through Jesus Christ our Lord. Amen."

"I do not remember," says St. Teresa, "ever to have asked anything of St. Joseph which he did not obtain for me."

This is in direct violation of Scripture, which says:

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world,

are ye subject to ordinances. (Touch not; taste not; handle not . . .) after the commandments and doctrines of men?" (Col. 2: 18-23)

### The Roman Church in Authority

I could not remain a Roman Catholic because I do not believe that the authority of any church is to be set above the authority of the Bible.

The Roman Catholic *Catechism of Christian Doctrine* affirms the church's authority in questions 161-165:

"What are the chief attributes of the Catholic Church?"

"The chief attributes of the Catholic Church are authority, infallibility, and indefectibility. They are called attributes because they are qualities perfecting the nature of the Church.

"What is meant by the authority of the Catholic Church?"

"By the authority of the Catholic Church is meant that the Pope and the bishops, as the lawful successors of the apostles, have power from Christ Himself to teach, to sanctify, and to govern the faithful in spiritual matters.

"What is meant by the infallibility of the Catholic Church?"

"By the infallibility of the Catholic Church is meant that the Church, by the special assistance of the Holy Ghost, cannot err when it teaches or believes a doctrine of faith, or morals.

"When does the Church teach infallibly?"

"The Church teaches infallibly when it defines, through the Pope alone, as the teacher of all Christians, or through the Pope and the bishops, a doctrine of faith or morals to be held by all the faithful."

The Roman Catholic *Catechism* further states that "all are obligated to belong to the Catholic Church in order to be saved," and that "those who through their own grave fault do not know that the Catholic Church is the true church, or knowing it, refuse to join it, cannot be saved."

Nowhere does the Scripture bear this out. Neither Peter, nor Paul, nor any of the New Testa-

ment writers enunciated such doctrine. One simple answer to the question of salvation is found in Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved."

### The Lordship of Christ

When I took my trust from the Pope and the Roman Church and put it in Christ and His finished work of redemption, I thank God He took me out of darkness, ignorance and superstition into the glorious light, truth, and freedom of a child of God.

I have put my trust wholly and completely in a real and living Christ. As a Roman Catholic I knew Christ only as a babe in His mother's arms or as a corpse lying on Mary's knees.

Having been taught to put my trust in a human system for salvation I had not experienced joy and peace. Now I have accepted Jesus as my personal Saviour, the only Mediator between God and man, and I have come to know the joy and peace of the Lordship of Christ.

### Needed . . .

(Continued from page 14)

We also believe that non-Catholic candidates for public office, on the national and local levels, should be carefully quizzed whenever they reveal any inclination to favor legislation which would grant public money to sectarian enterprises or which would otherwise threaten our traditional policy of church-state separation.

Edmund Burke stated that "Your representative owes you, not his industry only, but his judgment; and he betrays instead of serving you if he sacrifices it to your opinion." If this be true, then it is also true that a man's point of reference in arriving at his judgments should be examined by the people who must decide whether to choose him as their representative.

Above all it is essential to overcome Protestant indifference. Never forget that "It is the fate of indifferent wise men to be governed by tyrants."

## After Mass, Brotherly Love

Archbishop Joseph F. Rummel of New Orleans has pleaded for "conciliation" and "peaceful co-existence" between whites and Negroes following an interracial fight outside a church.

The Archbishop said he was "shocked and grieved" at news of a fight which occurred after the nine A. M. Sunday Mass at the Church of St. Joseph the Worker in nearby Marrero, La. Three Negro men were hospitalized after being mobbed and beaten by at least ten white men as they left the integrated church, presumably because they sat in the front.

Marrero police blamed the violence on a magazine article on racial integration in the parish. The article, entitled "How Negro Kids Integrated Louisiana Catholic Church," appeared in the March 5 issue of "Jet" magazine, a Negro weekly published in Chicago.

Archbishop Rummel issued a statement on the incident through a spokesman. The statement said:

"The Archbishop expresses his very keen regret over what has happened this morning. He stated we had been led to believe that the difficulties were practically composed, and we were not prepared for any incident of this kind.

"We have made every effort to bring about a conciliatory understanding between the races, even to issuing to the congregation a letter on the spirit of charity in sharing religious facilities in common in a peaceful atmosphere.

"Certainly we are shocked and grieved to learn what occurred outside the church after services this morning, and we hope that the experience will prompt even the most agitated members of the congregation on both sides to recognize the merits of conciliation and of peaceful coexistence."

The spokesman said Archbishop Rummel had expressed disapproval of the "Jet" article to Father Anthony Rousso, pastor of St. Joseph the Worker, and that Father Rousso had spoken against the article in his sermon at the 9:00 A. M. Mass.

"The Archbishop also stated that neither he nor the pastor had any responsibility for the article," the spokesman said.

Other disturbances over the racial issues have occurred in the New Orleans Archdiocese in the past few years.

In October, 1955, Archbishop Rummel temporarily suspended services at St. Cecilia's Mission Church, Jesuit Bend, La., when some parishioners refused to accept a Negro priest who had come to offer Sunday Mass there.



In 1956 he announced that the question of integrating New Orleans archdiocesan schools was under study. At that time an organization calling itself the Association of Catholic Laymen was set up to block school integration. The pro-segregation group went so far as to appeal to the Pope. School integration was subsequently postponed in the archdiocese.

Last October Archbishop Rummel issued a pastoral letter deploring the growing controversy in this Country over race relations. He said he was "still convinced that the consistency of the Christian faith and conformity with the Christian way of life demand our repudiation of racism in all its obnoxious forms."

Brooklyn Tablet, March 7, 1959

## Cheat or Be Cheated

Italy is Catholic, America is Protestant; Italy is Latin, America is Nordic. In law and philosophical thinking, Italy is Roman and Napoleonic, America is Anglo-Saxon. Italy, more deeply than any Western nation, lives on its past; America lives on future frontiers. Italy is deeply class-divided; America is all too equally suburban or middle class. For Italy, technology and its kind of materialism are foreign importations from the North; for America, they are part of life and breath.

For Italy, condonation of oppression and human weakness is normal "realism". For America that kind of materialism is anathema. Italy's history has been steeped in a toleration of oppression hardly imaginable to the American conscience. It is in and like Italy, after all, that moralists, standing with the people, have allowed a defrauding of up to 20 per cent on taxes. Attitudes of self-defense ("Cheat or be cheated"; "Make profit while you can") are common in a land that has known immemorably the need for self-defense. Often, be it noted, it is a self-defense against law, just the opposite of the approach in America. The most common civil servant or store clerk in Italy will flee responsibility. One must sign

in quadruplicate to get most anything—no one is putting his head on the block. The visitor must grasp this vast pressure of the disillusionment of history, or he will fail to understand even the children's attitude as they play, study, grow.

America, March 28, 1959

## Invalid Marriage

*Fifteen years ago, my son married a Catholic in a civil ceremony. They have three children, baptized. Are the parents not excommunicated?*

Since your letter is thorough, we assume there are no complications which you have left unmentioned. The attempted marriage of two Catholics, or even one Catholic, before a civil official is invalid. On that score, however, excommunication is not incurred, as would be the case were the marriage attempted before a non-Catholic religious minister. Excommunication deprives a Catholic of privileges, but does not exempt him from the obligation of sacramental confession. Anyone in a state of mortal sin is obliged to confess as soon as reasonably possible. For the sake of the children as well as their own, try to prevail on your son and his legal wife to avail themselves of the sacrament of reconciliation and then to have the marriage rectified, thus paving the way for the fulfillment of their Easter duty.

The Sign, May 1958

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## TRI-STATE BIBLE CONFERENCE

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Young People's - Age 13-30 - (June 20 - July 4)  
Junior Camp - Age 8-12 - (July 4 - July 25)  
General Conference - July 25 - September 7

### SPEAKERS:—

Massey, Tealing, Auger, Masteller, McCarthy, Murdoch, Tschudy, Meyers, Place, Conant, Seely, McCaba.

SEND FOR YOUR 1959 FOLDER

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all other governments but his. His government allows them no vote.

Whether pagan or papal, Rome has continued more than two thousand years as "that great city which reigneth over the kings of the earth." (Rev. 17: 18) How accurately did the Holy Spirit disclose that condition to the Apostle John when a prisoner on the Isle of Patmos! Upon collapse of the Empire, the Papacy assumed its prerogatives. So indeed did a new Rome arise from the ashes of the old, mightier than the fallen Empire, for it claimed dominion also over the spirits of men. With one accord do jurists and historians attest the substantial identity of the papal system with the Empire.

After briefly sketching the democratic simplicity of the church divinely modeled in the first century, the late French jurist and historian, Jean Bris-saud, sums up the evolution of the Roman Catholic church in this terse statement:

#### Development of Popery.

"It only remained to become a unified state, and under the influence of the political organization of the Roman Empire it proceeded in this direction. The towns formed dioceses or parishes; the chief cities of the provinces became the seats of metropolitan bishops who took precedence of ordinary bishops in the councils; and imperial vicars. In his turn the bishop of Rome, the Pope, occupying the capitol of the Empire and being at the head of the most important of the churches, naturally came to be regarded as the head of Christendom." (*History of French Public Law*, translated by James W. Garner and published under the auspices of the Association of American Law Schools, page 153.)

William C. Morey, professor of history and political science in the University of Rochester, makes this declaration:

"The Papacy may, in many respects, be regarded as an historical continuation of the ancient Roman monarchy. Hobbes not inaptly characterizes it as the

ghost of the old Empire sitting on its tomb and ruling in its name. The centralization of all authority in one supreme head was the idea of government which clung to the Latin church after the Latin Empire had fallen under the weight of the barbarian irruptions." (*Outlines of Roman Law*, second edition, page 178.)

After stating that the papal system was modeled upon the Empire, Charles P. Sherman, some time professor of Roman law in Yale University, remarks:

"How enormously great has been the influence of the Roman law upon the Roman Catholic church is to be seen in the latter's centralization of power, in the absolute superiority and supremacy of the Pope, in the administration so akin to that of Constantine's time and in its universal system of church law." (*Roman Law in the Modern World*, Volume 1, page 218.)

Quotations to the same effect might be multiplied virtually without limit. But space precludes further citations. Aside from apologists and propagandists of the Roman Church itself, the scholarship of the world sees and declares in the Roman Church a continuation of the spirit and form of the Empire of the Caesars. It is a mighty and autocratic political fabric.

The power by which the Popes have so harassed the nations was a direct gift of the ancient Emperors. It has no relation whatever to any authority, real or imaginary, conferred upon Peter or any Apostle. It came from the Emperors and not from the Apostles.

It was the Emperor Constantine who removed the ban from Christianity and lifted the growing hierarchy into partnership with the Empire. Actuated chiefly by political expediency, in that step he made himself titular head of the church. He was virtually the first Pope. He was then the only Sovereign Pontiff. His functions were the same as those of later Popes.

It is fundamental in the canon law that only the Pope can call a general council or preside over

it. Constantine did both. In the year 325 he called at Nicaea the first general council of the church. In robes of gold he entered the council chamber and occupied the chair of ivory and gold prepared for that purpose. He directed the deliberations and executed the decrees of the council. Whatever power it had, emanated directly and exclusively from him.

Substantially the same conditions characterized the first eight general councils. They assembled in or near Constantinople. Greek prelates overwhelmingly preponderated in their membership and the issues discussed and settled were essentially Greek. The bishop of Rome had little or no influence in them. They were imperial. In no sense were they papal.

#### Political—Not Religious.

It was the Emperors who gave to the canons of the Church the force of positive law. Till enacted and enforced by imperial authority, canons had only persuasive effect. For centuries the law of the Church was written and enforced by the Emperors. Twelve major statutes in the famous Codex (Code) of Theodosius II in the year 538 are canons of the Church. At least nineteen such enactments are found in the *Corpus Juris Civilis* (Body of the Civil Law) promulgated nearly a century later by Justinian.

It was from the Emperors that the later Popes derived the power to enact and enforce civil and criminal statutes. It was the Caesars who first inflicted upon heretics legal penalties, including that of death. When the Emperors disappeared from the West in the early Middle Ages, the Popes took over that power.

In their fierce struggles to overpower and dominate the nations, the medieval Popes were guilty of one of the boldest forgeries in the history of the world. It purported to be a solemn deed in which the Emperor Constantine transferred to them

(Continued on page 27)



### **Pope John Hopes to Visit U. S.**

Bernard Godwin of New York, while painting the first portrait of Pope John XXIII from life, inquired from the Roman Pontiff if he planned to visit the United States. Pope John replied that he hoped some day to have time to do so.

### **Thriving and Striving**

Roman Catholics in the United States, Alaska and Hawaii have increased 38.1% in the past ten years, according to *The Official Catholic Directory*. Roman Catholic priests total 50,813, up 1,088 over the number reported a year ago. Roman Catholic converts for the year numbered 140,414.

### **Tomorrow's Voters**

Catholic students in Roman Catholic grade and high schools numbered 4,892,261 during the past academic year, according to NCWC statistics. These figures, which indicate that one in every twelve American school children attends a Catholic school, show a 100 percent increase since the end of World War II.

The Roman Catholic hierarchy indicates concern, however, because 2,725,582 Catholic students are not being educated in parochial primary and high schools. Bishop Lawrence J. Shehan, addressing a National Catholic Educational convention, noted that 1,284,534 infant baptisms were reported in 1956, which indicated that "the size of our educational system will have to be not merely doubled but tripled, within our next generation."

It has been estimated that fifty percent of school age Roman Catholic children cannot find a place available in a parochial school. At Freeport, New York, Our Holy Redeemer School had space for only 100 of 300 first-grade applicants. In April, parents camped outside the school all night hoping to enroll their youngsters.

### **Roman Catholic Gains in Africa**

The national president of the Pontifical Missionary Works reported that Roman Catholics in Africa have gained 1,500,000 converts in five years. He regretted that the number of priests in the same period has been boosted by only 700.

More than half the funds for Roman Catholic world missions comes from the United States and Canada, he stated.

### **Royal Family's Papal Visit Censured**

When Queen Mother Elizabeth planned to visit Pope John XXIII accompanied by Princess Margaret, who expressed herself as "most anxious" to call on the Pontiff, the Protestant Truth Society sent a letter of reproof.

Then, in a formal notice, Queen Elizabeth rebuffed the protests. The letter had stated that the Queen's visit was "inconsistent with your position as the mother of Queen Elizabeth II." The letter also concluded the visit would be inconsistent because the Queen has herself declared by oath that she will be a faithful Protestant.

### **Taxpayers' Loss?**

The Transfiguration Parish School in Rome, New York, estimated by experts to be worth \$300,000, was purchased for \$25,000 by the Roman Catholic Church. The building had been an old trade school, but the city abandoned it. It was on property adjoining the parish grounds.

### **Another Nation Consecrated**

Dr. Ernesto de la Guardia, President of Panama, took part in the ceremony that officially consecrated the nation to the Sacred Heart of Jesus.

Pope John XXIII sent his special blessing to the more than 20,000 persons in attendance in the National Stadium in Panama City.

### **Cardinal on Nicaraguan Stamp**

A series of stamps with a portrait of Cardinal Spellman will be issued soon by the government of Nicaragua. This is in honor of the visit the Cardinal made to Nicaragua on a recent tour.

### **Shaky Foundations**

When Carlos P. Garcia, President of the Philippines, was given an honorary degree at Fordham University, New York, he said the Roman Catholic Church laid the foundations of Filipino democracy, and U. S. soldiers built the superstructure by their teaching and example after the islands had been ceded to America by Spain after the Spanish-American War.

He also recommended that the United States expand its program of educational aid to southeast Asia.

### **Roman Catholics Lead in Congress**

In the 86th Congress there are more members of the Roman Catholic Church than of any other denomination, the Library of Congress reported. Some 103 members of Congress, 91 in the House and 12 in the Senate, list membership as Catholics. Methodists are in second place, and Presbyterians in third place.

This announcement was a correction of an earlier tabulation by the Library of Congress which said that Methodists were most numerous. Five of the 534 members of Congress said they had no affiliation or did not care to list one.

### **Threats by Canadian Priest**

In Northwestern Quebec an infuriated priest threatened some of his people with loss of their land if they continued to attend Gospel meetings where the Bible was read and explained.

He visited the homes where the meetings had been held and warned the people that their children would be put out of school and that following the Gospel would also mean that there would be no place for them to bury their dead. Because the people in the area are dependent on government aid for colonization, he could threaten them also that all financial help would be cut off.

In spite of all this, Quebec missionaries to the French report that the majority of these people continue to attend services, even though the threat of retaliation hangs over their heads.

In the town of Val d'Or, during the summer months, open-air French language services are held. These meetings now must be carried on with police protection because of previous opposition and persecution.



## Rome Scores Again

Accompanied by the President, Mrs. Dwight D. Eisenhower received an honorary doctor of laws degree from Roman Catholic St. Joseph's College, Emmitsburg, Maryland.

Speaking for Mrs. Eisenhower, the President said the awarding of the degree was "one of the most memorable events in our lives."

## Persecution Under Orders

On January 17, Protestants, carrying the body of one of their members to the Municipal Cemetery of San Vincente, Colombia, were met by a group of Roman Catholics and their priest as they entered the section reserved for Protestants, atheists, Masons, and Communists. The priest, Rodrigo Vesga Arenas, shouted that they could not bury their dead in San Vincente because they were heretics and followers of the devil. He then grabbed the Protestant pastor and held him while one of his crowd beat the pastor with his fists.

Six days later, Floro Pacho, a Paez Indian Christian who served as a lay preacher, having worked all day for a neighbor, remained to eat dinner and answer questions of the other workers about the Gospel. His host-employer picked up a heavy stick and with fury struck Floro across the head from behind with so many blows that the man fell to the floor dead.

On January 24, Protestants of San Vincente were attacked by a band of armed men, as they left their church after an evening service. The mob shouted, "These Protestants must be exterminated!" Then they fired over 150 bullets into the chapel and a neighboring house. The assistant pastor was shot through the head and died instantly. A four-year-old boy had his foot blown off and died later in San Juan de Dios hospital in Bucaramanga, where he and a woman wounded by the gunfire had to be taken after they were denied admittance to the San Vincente hospital because they were Protestants.

Since 1948, 109 adults and five children, including the foregoing, have become Protestant martyrs in Colombia. Twelve additional deaths are still under investigation.

In an attempt to maintain law and order after the murders at the chapel, the mayor read, over a public address system, articles on religious liberty from Colombia's Constitution. He also stated he would maintain the laws of the land.

Meanwhile, the Roman Catholic priest, from his church on the other side of the plaza, announced by loud-speaker that so long as he was priest in

San Vincente he would allow no other religion except the Roman Catholic, that the town was too small for him and the mayor, and that Protestants would have to leave town because they were outside the law. From his pulpit the Roman Catholic priest declared that he would not be responsible for what happened to the Protestants if they did not leave. On February first he referred to the attack as only a beginning, saying he was carrying out orders to stop Protestantism.

## Publishers Yield to Pressure

Director of libraries at the Catholic University of America announced recently that 694 Catholic books were published in 1958. This total is limited to those books sold through the book trade, and excludes textbooks. Only 53 of the 144 publishers who produced these Roman Catholic books were Catholic firms; 91 general firms issued 315 new books. He reported: "The figures indicate a decided shift in totals pointing toward an increased interest by general firms in the publication of Catholic material."

## It Can Happen in America

In March of this year Christians all over the world were asked to remember the problems confronting Protestant Christians in Spain, who are under restrictions enforced by the Spanish government. They are not permitted: To meet together for worship, except in a small number of tolerated churches. To identify these churches by any outward sign. To build or rent any new place for worship. To circulate Bibles or portions of the Bible without Roman Catholic notes. To distribute tracts in the street. To teach in public schools. To be army officers. To marry outside the Roman Church if one of the couple was baptized in that church as a baby. To have funeral services (in many towns), and no more than two members of the family may accompany the deceased Protestant to the grave.

Three years ago the Spanish government seized all Bibles and New Testaments of the Spanish Bible Society, and since that time it has imposed rigid prohibitions on all printing, importation or circulation of the Scriptures.

Government orders forced the closing of all Protestant schools, including Union Theological Seminary in Madrid.

In spite of all this, the United States pours into Spain great sums of money, as well as supplies distributed by U. S. voluntary agencies (valued at \$7,147,970 in 1958). Meanwhile Franco's regime remains intolerant because of its subservience to the Roman Catholic Church.

## New Post Created for Catholic Chaplain

For the first time in the 183-year history of the Marine Corps, a chaplain has been assigned to the commandant's staff.

The Rev. Daniel Francis Meehan became the commandant of the Marine Corps for chaplains' activities on April first.

Capt. Meehan was a Roman Catholic priest of the Archdiocese of Newark and district chaplain of the Fifth Naval District, Norfolk, Va. In his new post he will maintain liaison between Marine Corps headquarters and the Navy chaplains serving with Marine units.

## Public School Brought to the Nuns

The suit filed in Austin, Texas, against the School District of Bremond, Texas, by the Rev. Earl A. McIntyre, Jr., (May CHRISTIAN HERITAGE) brought unexpected repercussions. The Rev. McIntyre was hung in effigy from a utility pole near Elementary School No. 2.

Since 1947 the Bremond School District has rented from St. Mary's parochial school its first floor (while the second floor is still used by St. Mary's). The public school is staffed by teachers who are Roman Catholic nuns. While there are approximately 2,000 Roman Catholic nuns teaching in public schools in some twenty states, in this case there is a difference. In most cases the nuns are brought to the public schools; here the public school is brought to the nuns. This condition was permitted because the population of Bremond is seventy-five per cent Catholic.

When Mr. McIntyre came to Bremond to pastor the Grace Methodist Church he heard a great deal of discussion concerning this situation and began a personal search for facts. In the course of his investigation, the young pastor took photographs of crucifixes and Roman Catholic pictures on the classroom walls of the public school.

Mr. McIntyre, who is bearing the brunt of the retaliation by the Roman Catholic population, is joined in his lawsuit by thirteen other plaintiffs, including several other Protestant ministers and editors of statewide church papers.

## Confederate-Catholic Tie-up

Sons and Daughters of the Confederacy are urging that the United States commemorate the 120th anniversary of the birth of Priest Abram J. Ryan, for they wish "greater recognition of the poet-priest-editor of the Southern Confederacy."



"And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth." (Matt. 28, 18)

# the POWER of the Son of God

by the REV. JAMES A. TALLACH,  
STORNOWAY, SCOTLAND

JESUS is about to part from His disciples, He to assume His throne in heaven, they to remain on earth carrying into effect the great gospel command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19)

As always Jesus is concerned for their welfare and desires to encourage them in view of their labors in the gospel and the sufferings inseparable at such a time from such labors. He leaves with them these two important truths concerning Himself and the relationship He is still to sustain toward them in their work.

First, "Lo I am with you alway, even unto the end of the world," and in order to make clear what that relationship was to signify He amplifies it with this: "All power is given unto me in heaven and in earth."

The promise of Christ's presence and power is not confined to His immediate followers, but is also for the benefit and encouragement of the whole church to the end of the world, that is, until the work of the church on earth is finished and all the elect of God are gathered home.

## All Power in Heaven and in Earth!

We may be sure that the Apostles and their helpers as they came to face the persecutions and

afflictions to which they were afterwards exposed in the work and witness of the gospel must often have reflected on these precious words and drawn comfort and encouragement from them. Now the same power presides over the persons, affairs, activities and destiny of the Church of Christ today and offers cause for the greatest confidence to all who may be concerned in the church's welfare.

In the possession of great power much depends upon the character and intentions of its possessor. As the history of this world shows, power in the hands of a despot can be a very terrifying and destructive agent; on the other hand, when possessed by a good man and used for wise ends, few blessings can be greater. The pity is that in the history of this sinful world the instances of such blessing have been so lamentably few!

Here and now, however, our concern is not with power in the hands of earthly kings, but power, universal and almighty, in the hands of the King of kings, power in the hands of Jesus. In this connection and speaking generally, the Word of God recognizes but two seats of power on earth: the throne of Satan, who as the god of this world doubtless possesses great power and, as far as he is permitted, exercises that power only and always for evil ends. In opposition to Satan's

throne is the throne of God's dear Son. "To the Son he saith, Thy throne is for ever and ever."

In the midst of this world's evil, while the church has to contend against "principalities and powers," what greater cause for confidence could it have than to be assured that "all power in heaven and in earth" is in the hands of Jesus. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." We know of a surety that power in the hands of the Redeemer will never be used except to promote the glory of God in the highest, the good of all who put their trust in Him, and the utter destruction of all that is evil. The very glory and excellence of Christ's character puts that beyond doubt.

## The Character of Jesus

The Scriptures throughout testify to the essential goodness of the Redeemer. In the Old Testament, as the promised Messiah, the beauty of this character and the consequent blessings of His coming are foretold in language which leaves no room for doubt. The prophet Isaiah is particularly fruitful in references descriptive of the character of the coming Saviour, as for example, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in



his bosom, and shall gently lead those that are with young." (Is. 40:11)

The office of the shepherd is to care for the sheep. No shepherd ever brought to the work and responsibilities of that office such qualities of character in infinite perfection as did Jesus, the Good Shepherd, who gave His life for the sheep. No shepherd acts with such discriminating wisdom and tenderness toward the lambs of the flock, gathering them to Himself and carrying them in the bosom of His love.

"Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him . . . A bruised reed shall he not break, and the smoking flax shall he not quench." (Is. 42:1, 3) What words could more impressively convey the idea of compassion and gracious encouragement. The bruised reed is not to be thrown away as a thing of nought, nor is the smoking flax to be discarded as useless. The faintest beginnings of repentance in the heart of a poor sinner find in Jesus a response of understanding, sympathy and tenderness, which only an eternity in glory will make known and not even then in fulness. "Him that cometh unto me, I will in no wise cast out."

And, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Is. 61:1)

In Luke 4:21 Christ identifies this wonderful description with

Himself. "This day is this scripture fulfilled in your ears." He himself then is the Anointed One, anointed beyond measure by the Spirit of grace and power, with all endowments necessary to the carrying out of His great work.

His coming is the sweetest tidings ever to fall on sinful ears. "Blessed are they that know the joyful sound." Broken hearts, defying treatment by all other physicians, readily respond to the treatment of this greatest of all physicians, who brings to bear upon each case infinite understanding, tenderness and skill which never fails to cure.

Countless thousands sing the praises of Him who gave them gospel liberty in the only way that it could ever be theirs—by His binding Himself in self-sacrificing love to His cross of shame. "By his stripes we are healed." There are many other portions of similar content, each one of which proclaims in language quite unmistakable the beauty and goodness of the One who is fairer than the children of men, chiefest among ten thousand and altogether lovely.

In the Gospels the record of Christ's life is one of continual self-denial, spending itself without reserve in the relief of poor sinners; miracle after miracle of healing power contributes its evidence in revealing the otherwise hidden glory of His compassion, sympathy, grace, and power. As one has well said, "He made the dumb who attended Him sing His praises; and the lame to leap for joy; the deaf to hear His wonders, and the blind to see His glory."

In weariness, painfulness, hun-

ger and thirst He sought out the lost to bring them back to God and salvation. The parables by which He taught were often living pictures of His love translated into active operation: "What man of you having a hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness and go after that which is lost, until he finds it? And when he hath found it, he layeth it on his shoulders rejoicing."

Can we not see here the anxious concern of the shepherd for the lost one, the unconquerable patience of the long, weary, lonely and dangerous journey, the joy of recovery and restoration . . . "who for the joy that was set before him, endured the cross, despising the shame."

### The Glory of His Character

When we consider what has been revealed concerning the person of Christ we may safely infer the glory of His character. The Scriptures make known with no uncertain voice that in Christ God is manifest in the flesh. "The Word was made flesh, and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

This is surely a great mystery, a mystery which it becomes us to treat with humble reverence. But it is not to be neglected on account of its mystery; nay, do we not rather owe it to the Redeemer constantly to keep in grateful remembrance the divine glory of His person, that we may the more clearly admire the depth of His humiliation, as far as it is possible for us in thought to follow Him in it. "God is a spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." That all this divine fullness of perfection and glory dwells in Christ cannot with propriety be denied.

In taking unto Himself a true body and a reasonable soul, the Eternal Son of God suffered no change, although in certain respects the glory of His divine nature was veiled before the eyes



of men and largely hidden from view. But in the Person of Christ we have not only a divine nature infinitely perfect in its goodness but a human nature endued with all the moral beauty which God intended human nature to possess when at first He created it in His own image in righteousness and holiness in the person of Adam. "That holy thing which shall be born of thee shall be called the Son of the Highest."

In this mystery of Christ's Person we have the glory of every perfection peculiar to God and along with that a human nature prepared by the Holy Spirit and endowed to meet every demand of the Law, the sum of which is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:27)

### Our Appointed Mediator

The glory of Christ's person as the God-man in whom dwells all the fullness of the Godhead bodily, gives to Him that peculiar and exclusive excellence of character which fits Him as no other person in heaven or on earth is fitted for the great work to which He is called. That the Father in the councils of eternity should appoint Him to the office of Mediator indicates the measure of divine trust reposed in Him, especially in His faithfulness and devotion, and in this event we know that such trust was not misplaced. Christ accepted the appointment in this spirit: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." (Ps. 40:7)

The zealous delight in the Word of God which swallowed up all considerations of personal comfort and safety He further expresses in the wonderful words, "It is my meat and my drink to do the will of my Father and to finish his work." Such glad and willing acceptance is the more remarkable in view of the full knowledge possessed by the Son of all He committed Himself to, knowing that ultimately He would be faced with this:

"And being in an agony he prayed the more earnestly: and his sweat was as it were great drops of blood falling down to the ground"; and this, "My God, my God, why hast thou forsaken me?"

### The Power Given to Him

All power in heaven and in earth. What a change! From the immeasurable depths of His humiliation to the equally immeasurable heights of exaltation! From weakness to power, and the latter the direct result of the former, according to His own prayer: "I have glorified thee on the earth . . . And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:4, 5)

This glory is restored to Him now not merely as the Son but as the Mediator. Having laid the foundations of His kingdom on earth in righteousness, He now ascends the throne, thereby to ensure that all the blessings purchased and won are effectually bestowed.

There are two spheres wherein this power operates: There is, first of all, His power in heaven. In the heavenly state the power of the Mediator will be exercised without opposition, restraint or restriction. In a sinful state, faith sees as through a glass darkly, and so our views of heaven are at the best but imperfect and entirely dependent on what has been revealed.

The state of glory will admit of no sin, no misery, no death, no tears, no temptation. All these and much more that mars our peace here have gone forever. Now there is joy, holiness, realization, fellowship, life everlasting without a shadow of sin, doubt or fear. Oh, what a happy community of joy that will be! And to insure and perpetuate that state of glory, all power in heaven is in Christ's hands.

As each little shell on the seashore is filled to capacity by the incoming tide so shall each glorified saint receive to the utmost capacity of all his powers what will fill him with joy, and what

will eternally maintain that fullness as out of the infinite ocean of the Redeemer's merits. And this is the Redeemer who waits to welcome home each of His redeemed at the moment of death. "Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory." (John 17:24)

There is also His power on earth. Here conditions are very different and the powers of evil very much in evidence. Doubtless by the cross the head of the old serpent has been bruised, and his ultimate destruction rendered certain; still, until the restitution of all things, he is the recognized god of this world and uses his vast power, as far as he is permitted, for evil ends, in inveterate opposition to the Redeemer and all that is His.

The Scriptures make it quite clear that the powers of Satan himself and all satanic forces under his control are much greater than is generally supposed. When we consider that much of this power is used to blind, delude and deceive those subject to it, this is not surprising.

Over against this power of evil in all its confusing forms—ranging from a roaring lion to an angel of light,—and in deadly conflict with it, is the power of the risen and glorified Redeemer. "All power on earth is given unto me." Mighty though the powers of evil are in this world and vast their influence in any generation and terrifying their possibilities for eternity, they are not *all* powerful. This supreme distinction is reserved for the Son, and the far-reaching and blessed effects of this supremacy shall give just occasion to every redeemed soul for praise and thanksgiving to the Lamb, world without end.

### Empowered by the Holy Spirit

To the Mediator, raised to the right hand of power, has been committed God's eternal plan of salvation. From what we know of the Redeemer in His person, work and character, we have every reason to be assured that He will not fail nor be discour-



aged until the work of ingathering be just as complete as the work of atonement is, and He shall see of the travail of His soul and be satisfied.

It is through the Holy Spirit, the third Person in the Godhead, the Spirit of all grace, that the power of the Mediator is rendered effectual on this earth. He makes use of the Word of God, read, heard or recalled to mind, to bring saving grace, spiritual light, repentance, faith, and thereby makes it a convincing, convicting and regenerating Word. On the Day of Pentecost the result was three thousand brought out of the kingdom of darkness into the kingdom of God's dear Son.

The marvelous history of the church in past ages indicates to us something at least of what has already been accomplished in the onward march of the Redeemer's power, and provides us with a promise of what is yet to be. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Cant. 6:4)

The eleventh chapter of Hebrews gives the answer, and thereby bears eloquent testimony to the facts of redeeming power in the lives of men and women actually living upon this very earth, and possessed of all the sin and weaknesses common to fallen humanity. This great chapter should be read and read again, and again! Each one of the unnumbered host is a miracle of divine power. Every step of their way heavenward is a constant miracle of divine keeping, "kept by the power of God through faith unto salvation." The ultimate entrance of each one into heaven, "spotless in the presence of His glory with exceeding joy," is a miracle of gracious power. All this variety of miraculous power working salvation manifold throughout the earth stems directly from the Mediator's throne.

This marvelous work, often hidden but always effectual, is going on, and will never cease to the end of the world. The history of the church since Reformation

times bears no mean testimony to the wonder-working triumph of a Saviour's love and power. And who knows what glorious things shall yet be said of Zion?

"His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed." (Ps. 72: 17)

## Pattern . . .

(Continued from page 21)

the City of Rome with dominion of all the West and title in fee simple to all Christian islands. The document was respected for centuries and was the chief basis of the political assumptions of the Papacy. But since the fifteenth century it is universally known to be spurious.

### II. The title Sovereign Pontiff is pagan and derived from the Caesars.

There are no pontiffs in the New Testament. They had no place in the Church of Christ. In its Latin form, *pontifex*, the term was applied to the pagan priests who conducted the public worship in ancient Rome. The head of the group, or college, was called *Pontifex Maximus*, which is now expressed in English as Supreme Pontiff or the Sovereign Pontiff. That was a priestly office of great dignity and power in the pagan Republic.

When Julius Caesar became dominant in Rome about a century before the Church was founded, the title *Pontifex Maximus* was conferred on him and he wore it the remaining twenty years of his life. He thus became religious head of the pagan state. When his grand nephew and adopted son became the Emperor Augustus, the title was bestowed permanently upon him. It passed to his successors. All power, including that of religion, was incarnate in the Emperors.

As the pagan Empire in the West tottered to its fall, the title was taken over by the Popes as the badge of their growing power and ambitions. Thenceforth they have taken great pride in the exclusive enjoyment of that

pagan title. In the Vatican official year book, the *Annuario Pontificio*, the list of Popes appears under the title in its Italian form. So do the Popes definitely identify themselves as successors of Caesars and not of Peter.

### III. Latin is the official tongue alike of the Emperors and the Popes.

The tenacity with which the Papacy has held to the Latin language identifies it with the ancient Empire. That was the official and vernacular tongue of the western Emperors and their subjects. It was taken over bodily as the sole official speech of the Papacy. Throughout the Middle Ages and to the present day its theology, its law, its politics and its diplomacy are kept strictly in that ponderous and difficult ancient language.

Latin is not the language of revealed religion. Not a line of the Bible was written in that tongue. The message of the New Testament was written in the peerless Greek. No other language was so capable of expressing its infinite wealth of thought and of spiritual power. It is by no means certain that any of the Apostles, except Paul, ever learned to speak or write Latin.

The decrees under which the early Christians were persecuted were written in Latin. It was the tongue of their enemies and oppressors. But the Church of Rome has come to be universally referred to as the Latin Church.

As science and invention draw the nations into contacts that eliminate time and space, there is a growing wish for some common language for all mankind. The papal system seizes upon that aspiration as the occasion for urging the use of the dead Latin of pagan and papal Rome. As the specter of the Roman Empire, the Papacy with its hundreds of millions of subjects in every part of the world is alien to every modern State. It is inherently opposed to popular sovereignty and democratic government. It continues to impose itself upon this indulgent age by feigning religion while practicing corrupt and reactionary politics.



## Holy Week— A Business Enterprise

**Guatemala City.**—Scores of men dressed as Roman soldiers push aside the crowd, a band is heard playing a slow and mournful march, and through the billowing incense there can be seen emerging an image of the Virgin Mary, dressed in velvet and surrounded by angels. The image is placed on a long decorated platform which some thirty women, dressed in black, labor to carry on their shoulders. At the end of the city block a new group of women place their shoulders under the platform, and it moves on in a cloud of incense and to the step of the dirgeful music.

This scene is re-enacted time and time again during Holy Week here in Guatemala. Sometimes the images are of the saints, more often of Mary and Christ. The people participate mainly that others may see their devotion and that they may gain indulgences.

Processions are very common here, and Guatemalans often ask why they are not seen in the United States. I answer that evangelical Christianity has been a strong restraint upon idolatry in the Roman Catholic Church there.

Here the procession is an unbelievable means of income for the church. Each person who participates pays a set fee, varying according to what he does and the importance of the procession. One near my home had eighty men carrying, each of whom paid \$5 for each city block in which he participated, and those in front who can be seen more clearly paid double. Since the proces-

sion covered some thirty to forty city blocks, I calculated that the procession netted the church some \$12,000 to \$15,000.

Surely these people never realized that what they were paying for was that of which the Lord said, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy . . . without money and without price."

The faithful ones are also promised special indulgences for their participation in these processions. In the more backward areas the customs are more primitive. There men place branches with thorns across their backs, and as their arms grow weary and begin to drop, the thorns penetrate the flesh. Others fasten heavy chains to their bodies or tie bushes with long thorns to their backs as they participate in the procession on Holy Friday. In my mind ring the words of Christ, "Woe unto you, scribes, Pharisees, hypocrites! Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders. But all their works they do to be seen of men."

Holy Week is also a time of much drunkenness. Amidst such idolatry and pagan darkness, it is thrilling to see the opportunities, and indeed I feel as though the words "I have set before thee an open door" have been for me.

**Stuart M. Bundy**

• *Stuart M. Bundy is one of the directors of the Evangelical Schools of Central America. It is most encouraging to see how God is using this young man for the spread of the Gospel in the Christian educational field. The Guatemala Government has already recognized the Christian School of Guatemala as an out-*

*standing institution. At the time Mr. Bundy was deciding to dedicate his life to the Lord, he and the Editor of CHRISTIAN HERITAGE had most wonderful times of fellowship and counseling together. The result was that Stuart Bundy answered God's call to Central America, where he is now doing an effective and fruitful work for the Lord.*

## Wretchedness Reigns Within

**Rosario, Argentine.**—Besides our Christian Summer Camps, daily radio broadcasts, and the man-to-man ministry, our prison work continues, though hampered.

Thank God His Word is not bound! Three times a week we penetrate the grim walls of the prison. What wretchedness reigns within! One visit should cure any complaining done by those who enjoy freedom.

Here, as in many lands where Romanism prevails, Gospel efforts are uneasily tolerated, if not restricted. As soon as the impact of the Gospel is felt it is firmly obstructed. Even so, men with changed lives are patent tributes to the Gospel's power.

**Norman Lewis**

• *The Editor remembers the struggle of this missionary pastor who, while pastoring a large congregation in the United States, began to feel God's leading toward the mission field. The Editor had the distinct pleasure of giving Norman Lewis adequate information about the South American mission fields, from which he was led to choose Argentina. Now situated there, he is recognized as one of the most able and effective missionaries in that country.*

## Our High Priest

**Belfast, Ireland.**—I have just been attending a conference in Dublin, and as I see once again the tremendous numerical strength of Romanism I have come away more and more convinced that the one hope of Ireland lies in a spiritual reforma-



tion. As Protestantism is being slowly extinguished in the southern and western part of the country, Ireland is becoming increasingly a mission field, and we need to be stirred with a vision of Ireland won for Jesus Christ.

Time flies. Before he returned to Africa as a missionary David Livingstone, addressing the students of Cambridge University, said: "I beg to direct your attention to Africa: I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again."

I beg to direct your attention to Ireland, where there is an open door today which at any time could be closed. Yes, there is a door open to do evangelistic work, to sell the Scriptures, and to proclaim the Gospel. Who knows, it might be shut at any time. We must seek to go in while the opportunity is there and to sell the Scriptures and proclaim the Good News.

It may interest you to know that in the twelve months our workers paid 18,858 visits, 13,464 of which were in Roman Catholic homes. They sold 14,037 copies of the Scriptures, 13,198 of which were to Roman Catholics.

The greatest thrill of all this week was the pointing of a young Roman Catholic woman to Jesus Christ. As we studied the Word of God together in her New Testament, which by the way I noticed she had carefully underlined in private reading, light began to dawn until the moment when she bowed before God, not before a human priest, confessed her sins to Him, and audibly in prayer gave her life to Him, accepting His offer of mercy and Jesus Christ as her Lord and Master.

There are many in this land who know not the Saviour or who have not read the Word of God. Dare we neglect to give to them the precious Gospel message we have been privileged to know?

**F. Rupert Gibson**  
**The Presbyterian Church**  
**in Ireland**  
**Irish Mission, Belfast**

## "The Horrible Night . . ."

**Colombia.**—The Latin America Mission, operating in two departments of Colombia, Bolivar and Cordoba, has been responsible for the establishment of forty-three congregations and maintains elementary and secondary schools for the children of Colombian believers.

When the Catholic-influenced conservative government closed two hundred Christian schools for not meeting government requirements (they are required to teach the Catholic religion), several L. A. M. schools were among them. Teachers were forced to go from house to house teaching the children of believers to read and write.

Over tremendous opposition and seemingly insurmountable obstacles, Christianity and Christian education continue to grow and expand in Colombia.

### The Sunday School Times

**Barranquilla, Colombia.**—The past ten years have been the most troubled of the century. A Conservative-Catholic coalition dominated the country and suppressed civil rights and human

liberties in a manner reminiscent of a medieval Church-State. In the resulting political turmoil over 200,000 persons were killed and many more wounded. Four successive dictators, who ruled with martial law and the blessing of the Roman Catholic Church, stripped the republic of all semblance of democracy, closed Congress and the Departmental Assemblies, imposed censorship of press and radio, and nearly bankrupted the economy.

Taking advantage of the disturbed situation and the Gestapo-type police force created by the Conservative government, the Roman Catholic hierarchy unleashed its war on Colombia's small Protestant community, resulting in the hemisphere's worst religious persecution in modern times—over a hundred martyrs, half a hundred churches destroyed, and more than two hundred Protestant schools closed.

The Colombian people's passion for liberty brought about the fall of the dictatorship in May, 1957, and a military junta, pledged to turn the government over to civilians, took control. Two months ago the first Presi-

*(Continued on page 32)*

## Dust Thou Art

When St. Pius X, then Giuseppe Cardinal Sarto, patriarch of Venice, left home in 1903 for the conclave that elected him Pontiff, he told his fellow-Venetians: "Alive or dead, I will come back." Pope Pius X died on August 20, 1914.

On April 11 this year, his body left the Vatican for Venice, fulfilling the promise he made fifty-six years before.

As the body was taken from St. Peter's Basilica in a crystal casket, Pope John cautioned the bearers to "carry him carefully. You have been entrusted with a dead but saintly pope." The body of Pius X was cloaked in his papal robes and the coffin was carried by a special railway carriage converted into a traveling chapel. The train made stops at Florence and Bologna and then proceeded to Venice. Eventually the body will be returned to St. Peter's Basilica.

The Roman Catholic *Register* describes this event as follows:

"A month-long spiritual rejuvenation of piety and grace centers around the

earthly remains of St. Pope Pius X who, temporarily at least, is once again with his beloved faithful in Venice. Daily since the body of the former Pontiff arrived in Venice from Rome, the Cathedral has been filled with those wishing to offer veneration. The spring flood of tourists has joined the Venetians in the Basilica.

"The body with its silver face mask and its hands encased in silver rests in multi-domed Byzantine Basilica of St. Mark. It has been placed on an altar erected for the occasion under the central dome lined with the golden mosaics of the Feast of Pentecost.

"For the month that it will remain in Venice, the body of the saint will be visited by most of the faithful of the 120 parishes of the Venice Patriarchate. . . . Pope John XXIII has granted the special privilege of allowing Mass to be celebrated without interruption at the altar of the saint from 6:00 A. M. to 1:00 P. M. and from 4:00 P. M. to 8:00 P. M."



# OPEN FORUM

★ Views and opinions expressed in this department do not necessarily represent the viewpoint of this magazine.

## Another Threat

Dear Sir:

I was disappointed not to see a warning to the readers of *CHRISTIAN HERITAGE* advising them that the annual attempt has been made in this session of Congress to have a diplomatic representative appointed to the Vatican City.

House Concurrent Resolution 83, a resolution to provide for diplomatic representation of the United States in the Vatican, has been introduced by the hierarchy's man from New York, Mr. Victor Anfuso.

Mr. Anfuso's remarks, on page A1052 of the *Congressional Record*, in support of this resolution state that it would demonstrate to the world that the United States has the highest esteem for the Roman Catholic Church and the broad principles of religious freedom for which it stands... This would be a very misleading demonstration... if the Congress and the President are duped into making the appointment...

I felt that it was worth writing about, because I feel that this resolution and appointment are another threat to our American way of life and that this should be told to the people so that those people who care to preserve the American way of life may protest to their Congressmen and Senators...

JACOB H. RITTERBUSH

Chinook, Montana

## Sartor Resartus

Dear Dr. Montaña:

I have been a subscriber to your magazine for years, and have been very active at times in P. O. A. U. Recently I wrote an editorial on the Pope's publicized call for an Ecumenical Confer-

ence... The Associated Press asked me for comment, and I sent them a copy of this editorial. They made a balanced summary of it, and included this in their Associated Press dispatch, which was publicized across the country. In this dispatch they quoted me as follows:

"Certainly we should welcome any genuine move toward greater cooperation with our brother Christians of the Roman Church. Yet the Protestant reaction has been cautious, waiting to see how really 'ecumenical' the Council will be. If only Roman and Eastern Orthodox delegates are invited, it will be primarily a move to woo the Orthodox Churches away from their recent fraternization with Protestants in the World and National Council of Churches, and to commit them to the primacy of the Roman Papacy, a strategy which will not work."

It is obvious from my editorial and from the Associated Press dispatch that I made a balanced statement with the major thrust of my remarks a pointed challenge quite critical of Roman Catholic policy. Yet in your *CHRISTIAN HERITAGE* of March, 1959, on page 9, you quote me out of context, using only the conciliatory first statement, omitting the major thrust of what I said, and classifying me as welcoming the unity without question, saying in the next section, "Strangely enough, it was not so much the voice of free American Protestantism that spoke out against Roman rule," and then quoting Scottish and Greek Orthodox leaders.

This is very poor reporting. I feel I have been misrepresented. If it is your habit to so quote small excerpts, out of context, and thus create false impressions,

I shall lose faith in your magazine's objectivity. I shall wait to see what correction you make of the misclassification you have made regarding my position.

(REV.) EDWARD W. STIMSON

Dundee Presbyterian Church  
Omaha, Nebraska

• *The Rev. Mr. Stimson's clarification of his position is appreciated. However, the Associated Press dispatch from which CHRISTIAN HERITAGE quoted (Milwaukee Journal, Feb. 2, 1959) presented the following elliptical version, thus setting off the first "conciliatory" statement:*

*"Certainly we should welcome any genuine move toward greater co-operation with our brother Christians of the Roman Church... Yet the Protestant reaction has been cautious waiting to see... whether the whole church of Christ will be represented..."*

*"If only, etc."*

*Neither version, in our opinion, represents Mr. Stimson as being "quite critical" of anything other than Roman Catholic policy regarding the Orthodox Churches. The "major thrust" of his criticism is certainly not directed to Protestants who welcome the move toward unity. It is on this very point that we disagree.*

*Furthermore, Mr. Stimson unmistakably included himself when he said, "we... welcome," but he generalized about the "Protestant reaction" in the third person.*

*In view of his own admission of being "conciliatory" and the lack of any (quoted) remarks critical of Protestant-Catholic unity, we fail to see that we misrepresented his editorial viewpoint or quoted him out of context. It is precisely this "conciliatory" attitude toward the Roman hierarchy that CHRISTIAN HERITAGE has so often deplored.*

*Our position against any such proposed unity—which would be on Vatican terms—was clearly stated. In so doing we quoted a number of religious leaders, of necessity in brief. If Mr. Stimson feels he was misrepresented, we welcome him on our side!*

## Martin Not a Catholic

Dear Sir:

I read, with great interest, your fine publication each month and wish to commend you for the excellent work you are doing. Too few Americans are alert to the very real danger of Roman Catholic domination.

May I make one slight correction of the article [April issue] dealing with major party chairmen in recent years. Joseph W. Martin is not a Roman Catholic though the Roman Church tries to claim him as such. He left that church before assuming public office and has publicly declared his complete separation from that body on a number of occasions.

You may be interested to know that the Prohibition Party is the only political party in America which stands for complete separation of Church and State and has a plank in its platform supporting complete religious liberty and spelling out our definition of such liberty.

EARL F. DODGE  
Executive Secretary

Prohibition National Committee  
Winona Lake, Indiana

## "Obvious Bias" Deplored

Dear Sir:

I am enclosing a letter I am sending to the editor of the Los Angeles *Times* to protest my growing disgust with that paper's obvious bias and prejudiced presentation of publicity aimed at spreading the growing popular fallacy that the Roman Catholic Church is the *only* true church. This same trend is even more obvious and blatant in the *Examiner*, and is also noticed in our current TV and movie presentations.

R. C. ANDERSON  
Los Angeles, California

Editor, Los Angeles *Times*

Dear Sir:

I have been a *Times* reader over the past nine years and, on the whole, find your paper an excellent daily publication. There is

just one criticism I would like to voice, and I fully realize that it comes under the heading of topics usually considered "verboden" in public discussion or debate. I refer to an apparently growing tendency on your part, and on the part of the rival *Examiner*, to use your otherwise excellent medium as a sort of sounding-board for the Roman Catholic Church.

Let me hasten to reassure you that I am in no way prejudiced or biased in my views regarding Catholicism, or any other religious viewpoint, for that matter. But I am frankly getting a little tired of opening my *Times*, or *Examiner*, day after day and reading articles and seeing an apparently interminable series featuring Roman Catholic nuns, priests, prominent movies, and society church members.

A particularly favorite subject of both your paper and the *Examiner* is Cardinal McIntyre. An article in a recent edition of your paper described, with pictures of course, the latter's interview with the Mayoress of Dublin. In it Cardinal McIntyre is described as a "Prince" of the church. I am aware of the even more extravagant titles, virtually limitless in extent, that are customarily accorded the reigning Pope. Doesn't it ever strike you that these lofty titles are in strange contrast to those of "Master," "Saviour" and even "Son of Man" that were given to the Lord Himself, of whom the Pope, "Prince" McIntyre and other members of the Catholic faith profess to be humble followers?

Hasn't it ever occurred to you that the lavish magnificence of the papal domain, a totalitarian center in the true meaning of the term, is also in strange and ambiguous contrast to the lowly manger in which our Saviour was born? The magnificent and costly robes and appurtenances of the pope and various other prelates of the Catholic church are also hardly analogous to the simple, unpretentious garb worn by the Man of Galilee.

But to return to our local "Prince" of the church, in his interview with Mayoress Byrne of Dublin, Cardinal McIntyre is quoted as having made a joking

reference to an old Roman Catholic saying to the effect that the longer you live in Los Angeles, the longer you will have to stay in purgatory. If there is any facetiousness in the Cardinal's remark, it is not evident in his church's attitude toward this same purgatory he refers to. To the Catholic hierarchy, purgatory is a very real place, and this fact is unceasingly brought before the Roman Catholic church member. That it is a tremendous source of church revenue may be perhaps incidental, but hardly, I believe, accidental.

I would like to have "Prince" McIntyre, Bishop Sheen, or any of the other vocal exponents of Roman Catholicism explain to me just this: Where is this purgatory they talk about so glibly? Can they give me just one Biblical evidence to support their claim that there is such a place? Why is it necessary to pay money to get someone out of purgatory?

I cannot find any mention, either, in my Bible that there is any need for the intercession of Mary, or anyone else for that matter, to achieve this state of salvation. Christ himself repeatedly said: "I am the way, the truth and the light. No man comes to the Father but through Me." That seems like a pretty clear statement of fact, doesn't it? Then how do you explain the forthcoming Mary's Hour celebration in the Coliseum, or the obvious efforts of the Roman Catholic Church to substitute Mary for Christ as our redeemer?

I don't expect any satisfactory answer to these questions, because I don't think they can be answered by any but Jesuit sophistry, but I think in fairness to your public, you might discontinue giving the impression you are currently conveying that the Roman Catholic Church is the *only* church in this community. It's far from being that, I assure you! That it is the most highly vocal, there can be little question, and I am sure that you are aware of the fact that you are furthering its propaganda efforts by your present policy.

R. C. ANDERSON  
Los Angeles, California



## Suggestion Department

Dear Sir:

The article "All the Difference in the World" in your March 1959 issue of CHRISTIAN HERITAGE is so splendid that I am moved to make the suggestion that it be printed in small booklet form, with a view to selling it to ministers as well as laymen for distribution.

IRA A. WERT

Harrisburg, Pennsylvania

Dear Sir:

I would like to suggest that you print the *Syllabus of Errors* of Pope Pius as a special feature in your magazine, together with quotations from our Constitution.

H. F. BUSSE

Campbell Hill, Illinois

## Mental Invaders

Dear Dr. Montaña:

As a new subscriber to your enlightening magazine, I read it from cover to cover, underscore salient remarks, and pass it along to a different friend each month in the hope that they may be aroused from their lethargy.

It seems that the hour has come to expose the true functioning of the Jesuit Order, now heralded as the Pope's Commandos. America as well as her friends needs to be awakened to the subtle treachery of the mental malpractices indulged in regularly by that order and imposed on the sleeping subconscious minds of its innocent victims. This little known practice is the reverse of "subliminal advertising" which has aroused the wrath of T.V. viewers as an encroachment on their right of privacy.

If the reputed practices of the Jesuit Order are true—that they arise in the early morning hours and mentally work (projected ideas) on the slumbering subconscious minds of selected individuals or groups so as to influence them to the benefit of the Roman Church,—this is by far more vicious than the publicly denounced "subliminal advertis-

ing" of Madison Avenue.

Mental malpractice or mental invasion is a dangerous subject to fling at the unsuspecting or uninformed public, if true, but it is high time that the public not only know the facts but also be told *how* to defend themselves from these mental invaders. Perhaps you can again lead the way.

FRANCIS WRIGHT

St. Louis, Missouri

## Unto Uttermost . . .

(Continued from page 29)

dent to be democratically elected since 1946, Dr. Alberto Lleras Camargo, was inaugurated. Under his leadership representative government is returning to this troubled land. I saw evidence of it this week when I attended the opening of Atlantico's Assembly. It was an impressive moment when the sixteen deputies assumed office and began the task of rebuilding a democracy. One of them informed me that it had been exactly eight years, nine months, and twenty-one days since the Conservative government had closed the Assembly.

Improvement will come slowly. The new government is reviewing the accumulated dictatorial decrees in order to annul the unjust and confirm the necessary ones. The still-restricted Protestant Church anticipates the abrogation of those orders designed to abolish religious freedom.

As Colombians sing in their national anthem, *cescó la horrible noche*—"the horrible night is over." The Colombian Protestant Church faces a new day. May God grant that it be alert to its opportunities.

James E. Goff

## The Bible in Spain

**Spain.**—For obvious reasons it is not possible to describe in detail the steps being taken to get the Bible into Spain. Friends actually engaged in the Protestant cause in that country ask us not to mention the names of people or even the names of places.

There is a lot of enthusiasm

for the Gospel. People lend their Bibles or give their Bibles and New Testaments to interested friends and neighbors. We were asked by some, "Can you let me have a Bible or a New Testament? I have given mine to a neighbor who is very much interested. I have no Bible myself now."

Some people have to walk miles to go to services. (I have heard of people walking fifteen miles or more each way.) Or they travel for many miles by dilapidated buses in great discomfort.

The members of some churches go out to surrounding small towns and villages . . . As a consequence, groups of worshipers start meetings in their houses. These are the active workers we want to keep supplied with the Scriptures . . .

Some young men I met were working apart from their church . . . holding meetings of thirty people in a private house at 10 p.m. each Saturday night, the only time when all had finished work.

Among others I met an ex-Catholic priest . . . he is now a fine preacher of the Gospel and preaches with great power. He was given a Protestant Bible to burn and destroy . . . but before doing so he started to read it and he was converted. He had been completely disowned by his family. As a priest he used to lacerate his body and write prayers in his own blood. He says many do this, and he asks our prayers for the many priests and nuns who are sincere, that they may be converted and that they may be turned from darkness to light.

The Spanish people have been deprived of the Word of God for centuries past. Spain, with a population of thirty millions, has only about one hundred full-time pastors, foreign missionaries or other Christian workers. Yet there are 100,000 priests, monks and nuns. It is estimated that there are over 30,000 towns and villages without any Evangelical witness. It is evident that giving out the Word of God in printed form can help greatly.

Trinitarian Bible Society



# ATTENTION!

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Friday, October 30, 1959

6:30 P. M.

### Speaker—

Dr. Herbert S. Mekeel

of

First Presbyterian Church

Schenectady, N. Y.

### Topic—

"Two Heritages"

### Place—

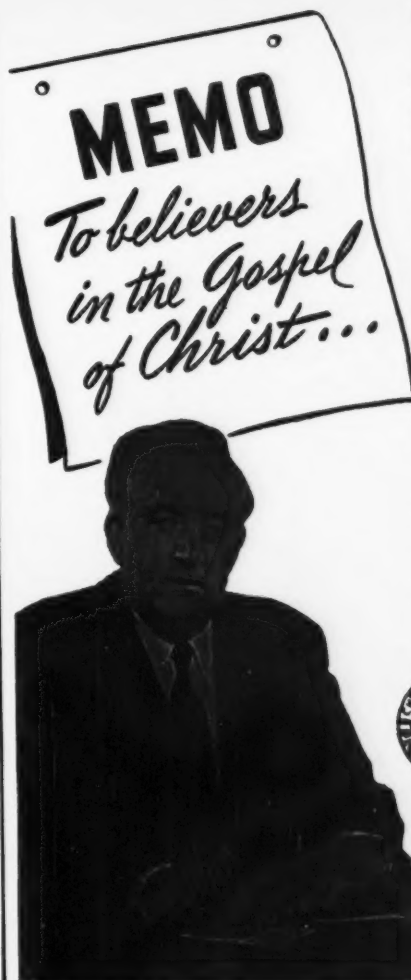
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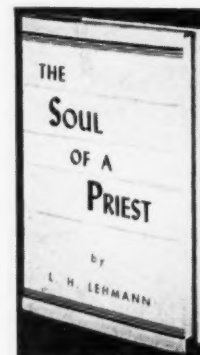
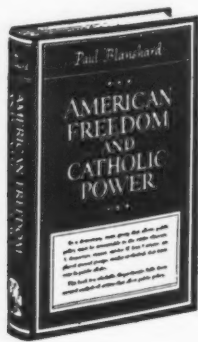
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